

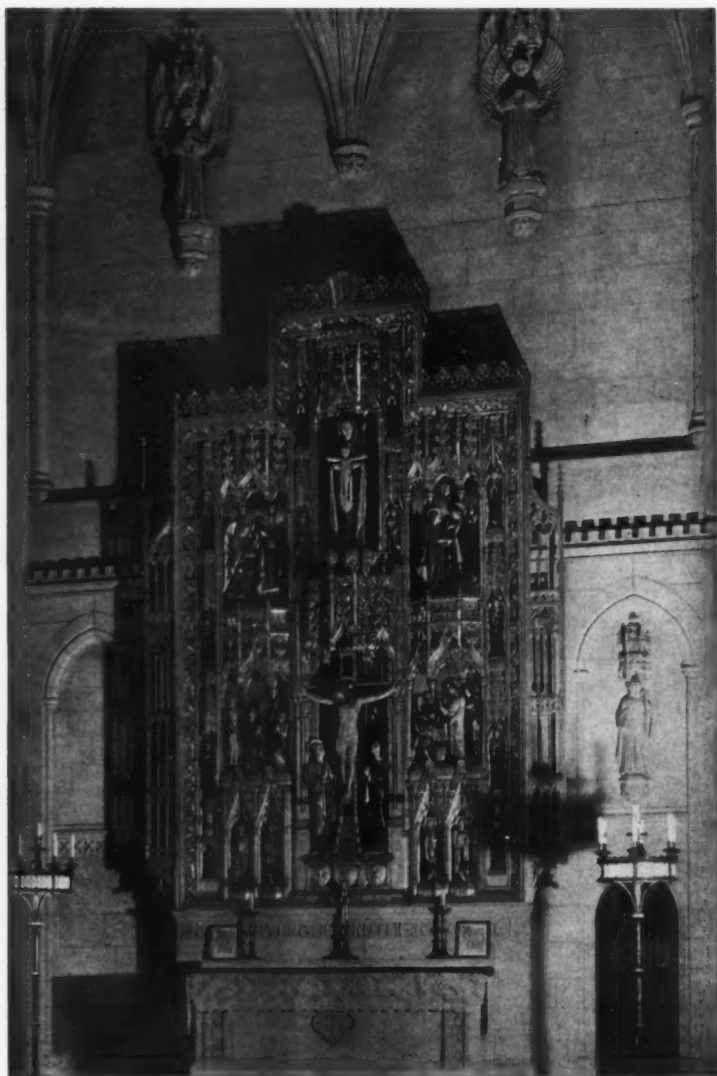
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THE Cathedral Age



Christmas
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Rose Window in the North Transept, Washington Cathedral

Jesus Christ as the Cathedral's Foundation

Historical Sermon on the Fortieth Anniversary of the Laying of the Foundation Stone*

By The Rev. Anson Phelps Stokes, D.D., LL.D.

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11. The Greek word used for foundation is one that means something that has already been placed, laid down, established. The foundations of Christianity, as of this Cathedral, have been laid in the life, teaching, death, and resurrection of Jesus Christ.

St. Paul brings out this truth clearly in every Epistle. In the Corinthians chapter quoted he lays emphasis on the fact that we must not build on him, or on Apollos, or any material base, but that the foundation of the individual Christian life, as of that of the Christian Church, must be none other than Jesus Christ Himself. He calls himself repeatedly "an apostle of Jesus Christ;" he tells his followers that Jesus Christ is "the chief cornerstone." His religion was, and ours should be, Christianity; our Cathedral, named for St. Peter and St. Paul, commemorates them because they are considered the great exemplars of corporate and personal faith in Christ.

Before turning to the Foundation Stone Service of forty years ago, let us consider the significance of the occasion. It was not merely a large local parish church, important as every such church is, but a cathedral that was being started.

Dean G.C.F. Bratenahl was fond of pointing out that in the early days the English cathedrals built around the chair or cathedra of the bishop were the major centers of evangelism. From them missionaries went out to proclaim the Gospel, establishing preaching centers which in time became parish churches, and little by little England was evangelized. In our country the parish church preceded the cathedral, but the importance of the

latter, with its breadth of organization and outlook, its majestic architecture and its strategic location, was to become increasingly apparent. It has always been recognized in the Anglican tradition that a cathedral as the bishop's church, has, with his consent, a certain freedom which a parish church cannot be granted, and that it is particularly fitted not only to help the different churches in its neighborhood, which must always bear the brunt of church work, but to lead in preaching the Gospel to the unchurched in the hope of relating them to some parish.

This was to be not only a cathedral, but also a cathedral under the auspices of the Protestant Episcopal Church. This means that it would serve as a *via media* between the two great historic traditions of Western Christendom—Roman Catholic and Protestant, emphasizing on the one hand the faith, liturgy, sacraments, and order of early Catholicism, and on the other, the Bible, direct communion of the Christian with God, and "the universal priesthood of believers" of Protestantism.

And it was not only a cathedral, and one under the auspices of our Church, but a *Cathedral at the Nation's Capital*, which by its beauty and majesty of site and architecture and worship, and the character of its social service, education, and preaching, would help give this capital city and the government established here a definitely Christian note. And let us remember that a Christian world and an effective United Nations cannot exist without a more truly Christian America.

Although we cannot properly in a country with constitutional separation of Church and State, call this a National Cathedral except in scope, we can scarcely overestimate its significance due to its location. This means that we have a special responsibility and opportunity in connection with the hundreds of thousands of visitors, and government employees who can be influenced during

*This address was slightly shortened for delivery in the Cathedral on Sunday, September 28, 1947.

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their stay here by Christian ideals. Also, as it is the center for the official representatives of other countries, it is important that they should know of the belief of most Americans in the ideal of Christian faith which this Cathedral symbolizes. The world will see here a building not only adequate for great public services, as contemplated by Major L'Enfant, but sufficiently impressive to hold its own with the buildings of government, education, philanthropy, and commerce in this city. All these factors due to location on a commanding hill overlooking the Capital, are of supreme importance. And in keeping with its broad national purpose it was given the rare privilege of being a Cathedral with a Congressional Act of Incorporation, so generous in scope as to give its trustees the broadest possible basis on which to "establish and maintain . . . a Cathedral and institutions of learning for the promotion of religion and education and charity." This charter has given the Cathedral both a great opportunity and a heavy responsibility.

The Capital, which had begun its memorials to its great men—Washington, Lincoln, Lee, Jefferson, and others—was to have a noble "witness to Christ," the major inspiration of our national heroes and especially of those who drew up our national charters based on the Christian theory that God had created men equal and endowed them "with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Let us not forget that even Jefferson, generally considered the most unorthodox of the founders, referred to Christ as "the Holy Author of our religion" and "Lord both of body and mind," and wrote that he considered himself a Christian, a "disciple" of the teachings of Jesus, whose religion he declared to be "the most moral and sublime ever preached to men."

Christ The Foundation

Let us return to our text, "other foundation can no man lay than that is laid, which is Jesus Christ," and turn the pages back forty years to what was in many ways the greatest service ever held here. We note that the foundation stone then laid, embodied in a block of American granite, was taken from a field adjoining the Church of the Holy Nativity at Bethlehem. On it are inscribed the words from the prologue of St. John's Gospel—"the word was made flesh and dwelt among us." So the corner stone embodies the truth of the Incarnation, that Jesus Christ is the true foundation, for in him God revealed himself supremely to men.

The hymns sung emphasized the same thought: "All Hail the Power of Jesus' Name!"; "O Little Town of

Bethlehem!"; and "The Church's One Foundation Is Jesus Christ Her Lord."

What was true of the hymns was also true of the lesson, the account of the Incarnation from the first Chapter of St. John, and of the passages printed on the order of service for special meditation, ending with the words "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Furthermore, the collects of that day with their familiar refrain "through Jesus Christ Our Lord," the Creed, the chants, told the same story, and the dedication prayer at the laying of the stone ends with the words of our text. Not only was this Foundation Stone Service centered on God as revealed in Jesus Christ, but the very Cathedral whose plans had just been approved by the chapter gives the same emphasis. It is in the form of a cross. The first chapel built was the Chapel of the Holy Nativity or Bethlehem Chapel. So also the windows on one side of the Choir symbolize Christ's miracles. Those on the other side, the parables. The great bosses in the nave vaulting represent the affirmations of the Christian creed with its emphasis on the Incarnation, while the main feature of the altar is the Christ in glory. Illustrations might be repeated a hundredfold. Everything—foundation stone, service, Cathedral plan, iconography—tells the same story: Jesus Christ is Lord. He is the only sure foundation for the Christian Church and for Christian life. He is "the way, the truth, and the life."

Canon W. L. DeVries' *Foundation Stone Book* preserves the story of the day in dignified form. The stone was laid in a deep substructure of concrete, forming now one of the supports of the main Cathedral altar. The service was held in a temporary wooden apse where the Bethlehem Chapel now stands, accommodating several thousand people, including the President of the United States, the Chief Justice, representatives of the Cabinet and the diplomatic corps, seventy-five of the diocesan clergy, over sixty bishops, and over 160 clerical and lay delegates to the General Convention about to meet in Richmond. Seldom has our Church witnessed so representative a gathering. The formal participants included President Theodore Roosevelt, the Bishop of London, the Bishop of Liberia, the Archbishop of the West Indies, the Presiding Bishop, and others. Every detail was attended to with thoughtfulness and dignity. Even the mallet used in the ceremony was that which President Washington used at the laying of the corner stone of the Capital in 1793.

In the afternoon there was a service in connection with the International Convention of the Brotherhood of St.

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Andrew, attended by 20,000 people in the open-air amphitheatre. At its close this beautiful pulpit carved from stones of Canterbury Cathedral was presented by the Bishop of London with the prayer that from it "the comfortable Gospel of Christ may be preached."

From morning to night the great truth of the Incarnation was emphasized. As the bidding prayer put it, it was hoped that the laying of the foundation stone would "begin a new sowing for the Master and for man." Perhaps no words spoken summed up the spirit of the day better than those of the Bishop of London, Dr. Ingram, "Our religion consists in the belief that at a certain time, at a certain place, at a little spot on this world's surface, the Son of God came down from Heaven to us. That is the Christian religion. It is belief, not in a good man named Jesus Christ doing anything, but in the sacrifice and manifestation of God himself." Others presented the same truth in perhaps a more modern way, but the main point was clear. The Cathedral was being laid on the foundation of Jesus as the Christ, the revelation of God.

YEARS OF DEVELOPMENT

As we think of the Foundation Stone Service we are reminded that it was the climax of fifteen years of devoted work, and the beginning of four decades of equally remarkable development. In a brief address we can only mention some of the high points achieved under the inspiring leadership of our bishops: Paret of Maryland, Satterlee, Harding, Freeman, Dun, and we may well include Bishop Rhinelander, first Warden of our College of Preachers; and of our deans: Douglas, Bratenahl, Powell, Phillips, Suter—a worthy apostolic succession for which we cannot be too thankful.

A few dates will tell the story:

1891—Charles C. Glover and a group of clergymen and laymen decided that a cathedral would be an important addition to the Nation's Capital. It was largely the idea of laymen, and laymen from that day to this have rendered the Cathedral valiant service. There is unfortunately no time to mention all or most of them here, but George Wharton Pepper and Corcoran Thom, the senior members of the chapter, whose services began soon after the events commemorated today, may be taken as representative of their great devotion.

1893—A charter was secured from Congress granting to the Protestant Episcopal Cathedral Foundation broad powers, and naming a representative group of incorporators.

1895—The Diocese of Washington formed out of the old Diocese of Maryland, thus making a cathedral at its chief city doubly significant.

1898—The site on Mount Saint Alban, now including, since the gift of Canon Russell's Beauvoir property, over



Bishop Dun, wearing a pectoral cross which belonged to Henry Y. Satterlee, First Bishop of Washington, holds the silver trowel which was used to lay the Foundation Stone of Washington Cathedral in 1907. Standing with him next to the Bethlehem Chapel credence table in which is embedded a stone taken from the same quarry which produced the Foundation Stone, are James B. Berkeley, verger, the Very Rev. John W. Suter, dean, and the Rev. Dr. Anson Phelps Stokes, former canon of the Cathedral and speaker on the occasion of the fortieth anniversary of the Foundation Stone service.

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sixty acres, the major portion secured by Bishop Henry Yates Satterlee, who had become the first Bishop of Washington two years previously.

1899—The first cornerstone on the Close laid, that of the important Cathedral School for Girls, emphasizing the Christian education which has become so prominent a feature of Mount Saint Alban.

1901—First open-air service held on Cathedral Close.

1907—The Chapter accepted, a few weeks before the laying of the cornerstone, the Gothic plans of Dr. George Bodley and Henry F. Vaughan, his American pupil, who were appointed Cathedral architects, later to be supplemented by Ralph Adams Cram and by Messrs. Frohman, Robb & Little, with Philip Frohman as resident architect, and we may well add the name of Dean Bratenahl, our master planner.

These were perhaps the most important dates preceding the great day of the Feast. Since then significant events have happened in almost bewildering numbers. Among them are these:

1909—St. Albans School for Boys, one of the Cathedral's important institutions, opened.

1912—Bethlehem Chapel opened, the custom being then started and since maintained of the daily administration of the Holy Communion in the Cathedral.

1913—Bishop's House given.

1916—All Hallows Guild, due mainly to the genius of Mrs. Bratenahl, founded; its work being the planning for the development and beautification of the Bishop's Garden and other features of the Cathedral Close.

1924—The foundations of the Cathedral Library laid, and the body of Woodrow Wilson buried in the Cathedral, symbolizing the significance of this fabric as a place of sepulture for Americans who have rendered notable public service in a Christian spirit.

1925—*The Cathedral Age* founded.

1926—Establishment of Cathedral Christmas cards which carry a definitely Christian message to scores of thousands of American homes.

1927—National Cathedral Committee established under leadership of Bishop Freeman and Mr. Pepper, a total of nearly six and a half million dollars being raised in four years.

1929—Dedication of the College of Preachers, generous gift of Alexander Smith Cochrane, which has provided refreshment and inspiration to thousands of pastors from all over the country, and has been host to many meetings in behalf of Christian causes.

1932—First service in the Great Choir; Cathedral Council established, permitting inclusion in the formu-

lating of Cathedral policies of non-Episcopalians sympathetic with the Cathedral's traditions and work.

1933—Comprehensive Cathedral stained glass policy accepted by Chapter on plan of James Sheldon. National Cathedral Association, incorporated; and National Cathedral Elementary School (Beauvoir) started.

1937—Crossing, North Transept, and part of Nave opened, greatly enlarging Cathedral's opportunities for public worship.

1938—Cathedral organ completed.

1941—Seating of the Presiding Bishop in stall provided for him in the Cathedral.

1942—First special international broadcast from Mount Saint Alban, Washington Cathedral uniting with Westminster Abbey and Canterbury Cathedral.

1942—Dedication of Women's Porch, erected under inspiring leadership of Mrs. William Adams Brown, dedicated.

1947—Installation service of Presiding Bishop in Cathedral.

What a thrilling series of events showing the gradual broadening of the Cathedral's work, and all pointing to the same goal—a worthy shrine for impressive regular Christian services of worship and for special services on great national occasions.

Such are a few, and only a few, of the scores of important developments after the laying of the foundation stone, all of which were carried out in keeping with its definitely Christian spirit. This may be well illustrated by the opening words on the dedication tablet of the College of Preachers, "To the Praise and Honor of our Lord Jesus Christ."

To summarize:

Fifty years ago, we had an idea, a charter, an organization, an inspiring leader, Bishop Satterlee, and the beginnings of interest in the Cathedral project.

Forty years ago, we also had a magnificent site; two schools built, of which one was open; a small chapel in the Little Sanctuary (now Boys School Chapel); an open-air amphitheatre; a noble Gothic Cathedral plan and able architects; the foundation stone laid; and a growing group of friends and benefactors.

Today, we have four highly effective educational institutions; a far-sighted plan for the development of the entire Cathedral Close; nearly half the Cathedral built, with its seven beautiful chapels and many glorious stained glass windows and memorials; an active National Cathedral Association; a large but altogether inadequate endowment; a Cathedral recognized throughout the nation, and far beyond the limits of the Episcopal Church, as a great center of Christian education and religion.

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Indeed, those who laid the foundations we today commemorate builded even better than they knew. We have cause for profound gratitude to Almighty God and grateful remembrance of countless friends and benefactors.

REVELATION OF GOD

In all these Cathedral developments Christ has been clearly made the foundation of this Cathedral, as He is the foundation of the Christian religion for every person who at the time of his baptism when signed with the sign of the cross, is declared to be "Christ's faithful soldier and servant unto his life's end." But I hear someone say: "Isn't it an amazing thing in the twentieth century, after all the ethical and philosophical and religious leaders that have existed since Christ's time, and after all the discoveries of modern science, to proclaim one who lived in remote Palestine nearly two thousand years ago as the basis of our higher spiritual life?" Yes, it is extraordinary, but history confirms our belief. I remember as a young man at Northfield, hearing Henry Drummond, the distinguished English writer on science and philosophy, when asked to suggest three courses of Bible study, reply: "Study first the life of Christ, second, the life of Christ, and third, the life of Christ." As a matter of religious emphasis he was right.

I would make my claim for Him not mainly on fulfilled prophecy or miracles, or a few proof texts, as would have done the theologians of fifty years ago. These old arguments, rightly interpreted, still have their use, but they do not go to the heart of the matter. St. Paul, who wrote the words of our text, and who had an extraordinary, able, university-trained mind, spent the early part of his life trying to secure spiritual peace and power through following the minutiae of law, and failed. He waged war against Christ and Christianity, believing that they were bogus, and he continued restless, unhappy; but he was converted and became convinced through actual experience that Christ was still living and that he could have spiritual communion with Him in this world and the world to come. "I live, yet not I, but Christ liveth in me." This joyous experience, mystical if you will, brought him certain clear and satisfying convictions and made him the greatest of Christian missionaries.

He became convinced that Jesus Christ actually reveals God to man and helps man to know Him. He found that he had gained from Him a new conception of God, who was not only the God of justice, but also of mercy, of love.

Again Paul found that Christ revealed the true nature of man and helped man to realize his potentiality as a

child of God and a servant of Jesus Christ. "I can do all things through Christ which strengtheneth me." Christ made him realize his latent divine sonship and his brotherhood with all men of every race, creed, color, and social condition.

Furthermore, Paul found that Jesus Christ gave him a new concept of the Kingdom of God in the world and helped him to advance it. Prior to Christ's appearing to him on the Damascus Road he had his ideal Utopia, a Jewish state which would rule the world and be based primarily on concepts of legal righteousness and justice based on law. It was a great ideal, but he found it inadequate. He needed a kingdom dominated not only by justice, but also by the love of God and man.

Thus Paul became an ardent missionary living in spiritual communion with the risen Christ, and devoted to proclaiming Jesus as the Messiah, the revealer of God, the revealer of man, the revealer of God's kingdom. And so as a result of St. Paul's teaching exemplified in the plan of this Cathedral and in the service of the laying of its foundation stone, Washington Cathedral has been built on Christ, and it proclaims Him without hesitation as the Saviour of the world. To quote the title of Archbishop Temple's stimulating address here fourteen years ago, "The Centrality of Christ" is our watchword. When we think of the eternal God we think of the historic person, Jesus of Nazareth, who revealed Him, and when we think of Jesus, we think of the God whom He reveals. And so we feel that we have sound intellectual and spiritual reasons for building our Church, our Cathedral, our personal lives on the foundation of Jesus Christ.

THE YEARS AHEAD

As we turn from the last forty years and their significance to the similar period ahead, we must try to apply our text. We must stress the importance of completing the Cathedral, other than the endless process of adornment of special types of work, so that it may be adequate for great public services and better accomplish its spiritual task. But there also seem to be certain activities where there is a vital need of making Christ the foundation of thought and action. I mention only three;

- (1) Proclaiming the Gospel of Christ and aiding the Christian missionary cause at home and abroad.
- (2) Advancing the ecumenical movement in the Church—that is Christian unity and ultimate Church unity—one flock under one shepherd, Christ.
- (3) Applying the spirit and teachings of Christ to

(Continued on page 39)

Science Seeks the Star of Bethlehem

"NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came Wise Men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him. . . .

" . . . Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. . . . When they heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

"When they saw the star they rejoiced with exceeding great joy."

Thus, in the second chapter of his Gospel, St. Matthew recounted the story of the Star of Bethlehem and gave to the Christian faith one of its most beautiful symbols. During the intervening centuries thousands of sermons, treatises, hymns, and prayers have been inspired by this story of the light which leads mankind to the Christ Child, the Saviour of the World, the Prince of Peace. Today, in a world grown frightened by its gods of science, men are again trying to find the Christ Child and in their efforts they seek to rationalize the ancient story. Unable, with their new knowledge, to believe with the unquestioning faith of another age, they look for scientific explanations and often find that the recorders of ancient miracles did indeed base their stories on observed fact.

It remains true, however, that much of the rich heritage of the Christian tradition came from the imaginations of the men who created the myths and legends of the pagans. The very date of Christmas, December 25, traces its origin to this commingling of paganism and Christianity, and reveals yet another association of this season and the stars. For the sun, which is, in astronomers' language, a day star, is thought by some scholars to be responsible for the selection of this date for the celebration of the Nativity.

The early Church celebrated the Nativity and Epiph-

any together on January 6, the emphasis being on the celebration of Christ's rebirth through baptism, not on his physical birth. Although curiosity as to the date of the actual birth is recorded as early as the second century, there seems to have been no idea of observing this day as a feast of the church, at least for many years, and no agreement on the date is discoverable until the fifth century. It seems certain that observance of December 25 started in the west and spread to the east. The Syrians and Armenians, who clung to January 6, accused the Romans of sun worship and idolatry when the latter adopted the December date. However, it is safe to say that by 440 the Christmas Feast had been established as being on December 25.

In Britain, according to the historian Bede, the same date had been a festival for years before conversion to Christianity. The celebration appears to have been closely linked with the winter solstice, when the sun reached its farthest point south and primitive man, who had feared for his crops and himself as the cold deepened and the days lengthened, finally saw his prayers answered as the sun returned northward. For him the festival of December 25 celebrated the rebirth of the sun. Many authorities believe that adoption of the December date is directly attributable to the early Christian fathers' wise recognition of the advantages of maintaining the good elements in a pagan custom because their familiarity insured more regular and enthusiastic observance.

The old arguments and disagreements over the date of Christmas have been forgotten for centuries. But the mystery of that other star remains an integral and beloved part of the holy season.

Was the Star of Bethlehem a figment of the imaginations of men deluded by years of deferred hopes? Was it a miracle, ordained of God? Was it a phenomenon for which no explanation will ever be found? Or was it an actual occurrence, provable by science?

Scholars have long pondered these questions and today the scientists can offer several possible explanations. More than that, they can dramatize them. From its very early days the Church used visual education to teach her people. Witness the soaring cathedrals, with their sym-



American Museum of Natural History

The little town of Bethlehem as it might have looked 2,000 years ago at the time of the Nativity. This model, shown with the planets Jupiter, Saturn, and Mars approaching conjunction in the sky above, is a feature of the annual Christmas program at the Hayden Planetarium in New York.

bolic sculptures, stained glass, rich hangings embroidered with stories, and dramatic liturgy. In modern parlance, science has "added a new technique to these visual aids," and annually hundreds of persons attending the Christmas program at the Hayden Planetarium in New York City, gain through the wonders of science a new conception of the truth and beauty of the ancient story of the Star of Bethlehem.

A planetarium, using projectors to display the movements of celestial bodies on a hemispherical ceiling, could readily reproduce the sky as it was at the moment in history when the Wise Men saw the Star which led them to Bethlehem, and thus discover what peculiar celestial manifestation formed the basis of their story. The diffi-

culty, however, is that this moment in time is not known because it is not mentioned in Scripture and the historians are in disagreement. For these reasons there are several possible theories offered, any one of which might be a scientific explanation of the Star of Bethlehem.

In an article in *Sky and Telescope*, Harvard University Observatory publication, Robert R. Coles, assistant curator of the Hayden Planetarium, has presented some of these theories in language easily comprehended by the layman. Because of the inaccuracy of the system of reckoning dates established by the Roman abbot, Dionysius, who introduced the use of B.C. and A.D. and placed the Nativity 754 years after the founding of the city of Rome, the chronology is incorrect. The New Testament account states that the Birth occurred in the reign of Herod, and the historian, Josephus, established the fact that Herod died 750 years after the founding of Rome, or what would be 4 B.C. according to Dionysius' chronology. Josephus also reported a lunar eclipse a short time before Herod's death and the astronomer, figuring back, finds that there was an eclipse of the moon on March 13 in 4 B.C., which would have been visible from Jericho.

The Wise Men were undoubtedly familiar with the regular motions of the planets and stars and would have noticed anything unusual appearing in the heavens. Thus, they must have seen something striking. In his article Mr. Coles lists the following possibilities:

Supernova. Although undoubtedly liable to classification as miracles by the ancients, novae are not really new stars, as their name implies. Actually, they are faint stars which flare into extreme brilliance, occasionally surpassing in brightness every other star in their region. Most ordinary novae do not reach the brilliance attributed to the Star of Bethlehem. Some supernova, however, have been reported. One, noted in 1572 in the constellation of Cassiopeia, reached a maximum brightness so great that it was visible by day. After a time a nova or a supernova fades and disappears almost as rapidly as it came. This rapid disappearance was more marked before the invention of the telescope made it possible to follow such stars beyond the range of the naked eye. Just why a new star suddenly releases the great store of energy which produces its brilliance remains a mystery today. It might have been a supernova that the Wise Men saw, but as there are no records of either a nova or a supernova appearing at any time near the presumed Nativity date, it would be very difficult to prove that this was what the Wise Men saw.

Meteor. An unusually bright meteor or "shooting star"

(Continued on page 35)

English Village Churches

Their Christmas and Other Customs

By ARTHUR TURNER

THE English village church has been a center of rural community life for several centuries. Thus, it is not surprising that many such sanctuaries have stories and features little less entertaining than those of England's great cathedrals and minsters.

The comparatively small edifices in the countryside may at first glance look somewhat alike. Most of them have a tower or spire, which makes them the most prominent feature of the village. There is usually a clock, set in the tower, and, high above, probably a weather-vane.

Surrounding the entire building is the enclosed churchyard, which is usually entered by way of a lych gate. Entry to the church itself is generally made by way of a projecting porch and a heavy door.

The similarity, however, is deceptive, and you do not

have to be an expert to recognize the differences or to appreciate them. Towers, weathervanes, clocks, porches, lych gates—each has its own story.

The English village church tower developed primarily from the development of church bells and bell-ringing. Summoning worshippers to the shrine by ringing a bell is one of the oldest Christian customs, and there are still a number of English village churches with very ancient bells. Claughton village church, Lancashire, has one dated 1296, and there are others which may have been abbey bells originally.

The earliest bells were undoubtedly small, and were probably hung very simply from a primitive wooden structure beside the church. As they grew in size and weight, some stronger support was needed, and the church tower was introduced partly to accommodate them. By elevating the bells, the peals could also be heard over a greater distance.

In certain villages, however, the existing fabric of the church was not strong enough to support a tower. Thus, there are today a few village sanctuaries with a tower completely detached from the rest of the building. Wykeham, a pleasant Yorkshire village between Scarborough and Pickering, has a totally detached tower astride the churchyard wall. You have to pass through this tower to get into the churchyard.

Some village churches in



Sunlight and shade play over the ancient walls of this parish church, St. Just's, near Falmouth, England.

the troublous days of the past were put to secular as well as religious uses. They provided a convenient refuge in times of danger, and the safest part of the building was the tower.

Especially in north Yorkshire, Durham, north Lancashire, and Westmorland, there are village church towers of particularly robust construction. They were turned into retreats whenever Scots raiders swept over the border into northern England.

Three Yorkshire edifices of that sort are the churches at Middleham, Melsonby, and Bedale. The steps leading up the tower at the last-named place are protected by a miniature portcullis at the foot.

The village church doorway and porch, too, were of greater importance in the past than they are today. From the shape and decorations of this part of the building it is often easy to discover the age of the structure.

The first churches in England were built in Saxon times; that is, between about 700 and 1066. You can identify those dating from that period by their crude construction and ornamentations. The Saxon doorway was a very simple pointed or rounded one, bearing few or no decorations.

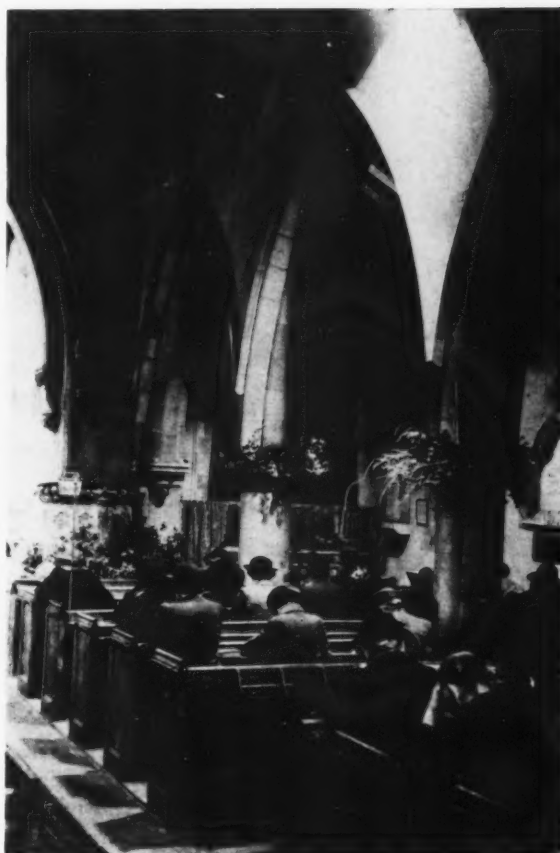
The Normans, whose influence was exerted from 1066 to about 1190, produced far more elaborate styles. A fine example of a church doorway from that period is at Adel, a village near Leeds. The doorway is built up of a whole series of receding half-circles, each ornately carved with a tooth design. Above the arch are several representations of animals.

The mediaeval doors of many village sanctuaries in England reveal their antiquity by ancient iron decorations, and the method by which they have been put together. They have large iron bolts instead of nails; in some instances, wooden pegs have been used as well.

Before the days of locks and bolts, the village churches were safeguarded from unauthorized entry during services by a monster bar of wood. This was attached to the inside of the door, and could be swivelled from the horizontal to the vertical. In the horizontal position, its ends fitted into sockets or iron clasps, thus preventing the door from being opened from the outside.

Many of England's country churches still possess a massive bar of this kind, though the door nowadays also has a lock. In the porch, jutting from the doorway, there are nearly always stone seats. They were not put there primarily for the convenience of visitors. The purpose of these seats was to facilitate certain customs.

It was here, in the shadow of the village church porch, that coroners held inquests on deceased persons. Other



Harvest Festival Service in the village church of Hovingham, Yorkshire.

business was also sometimes conducted there, and in the days when parish priests were the only teachers educating village children, the pupils went to school in the church porch.

The first village in England to have a church clock was probably Ottery St. Mary, Devonshire. A timepiece for that edifice was made by a monk of Glastonbury Abbey, in the fourteenth century, and he constructed similar ones for Wells Cathedral, Wimborne Minster, and Exeter Cathedral.

Public clocks did not become common until the late eighteenth and early nineteenth centuries. Before that time, the sundial was used to tell the hour of day, and there are few village churches in England without at least one of these instruments. Some of them are particularly worth noting. The longest inscription handed down to us from Saxon times is carved on a sundial

The Cathedral Age



The recessed Norman arch guarding the porch, and the contrasting towers, are outstanding features of St. German's Church in Cornwall.

outside the village church at Kirkdale, in the North Riding of Yorkshire.

Many sundials of more recent origin bear mottoes or slogans, such as "Redeem the Time," "Time Tryeth Trothe," and so on. This same custom was continued when clocks began to supersede sundials, and such mottoes are seen on a large number of village church clocks today. The earliest sundials in England were indeed a church idea. They were made for the purpose of indicating the time of the next service and not to tell the hour of day. They consisted simply of a circle or arc, incised in the church wall, and a number of holes were made along this line. The priest placed a peg in one of the holes, and when the shadow cast by a central peg fell across this one, the hour had arrived for worshippers to congregate. "Scratch dials," as such crude sundials are termed, can be seen on village churches up and down England. Some are only a few inches in size, but their dimensions belie their historic interest.

Picturesque though we may consider the English church lych gate to be, the chief aim in building these roofed gateways to churchyards was not to enhance the aspect. Rather was it to provide shelter for the mourners when they arrived, for here they had to await the arrival of the priest. Even today, it is considered unlucky at some places for wedding parties to enter a village church by the lych gate. The bridal company makes use of some other entrance.

Considering their age, it is not surprising that old customs and ceremonies (including some of special Christmas interest) are connected with various village churches up and down Britain.

Such Yuletide observances include the distribution of charity to needy parishioners at this season, as a result of benefactions dating back many years. One of the strangest Christmas charities is at Carleton, a village near Skipton, Yorkshire. Each December the churchwardens distribute "Parkinson's Charity." The gifts take the form of eight 15-lb. sacks of flour, and these are paid for with moneys bequeathed by a certain Mr. Parkinson many years ago.

Churchwardens at Skipton give away about \$280 to poor people of the parish every Christmas, this sum similarly being derived from bequests. One of the founders of the charity, which is called St. Thomas's Charity, was a 17th-century Earl of Cumberland, and his beneficence is thus still influential in Skipton church life.

The number of Christmas charities connected with village sanctuaries is not as great today as it was a century ago, however, for in 1834 a nationwide investigation of these "doles" was undertaken, and in consequence some

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A Sunday morning service in the Church of St. Mary-the-Virgin, Uffington. This village church dates from about 1250.

The Legend of the Glastonbury Thorn

By MINNIE MAY THAYER

ONE of the oldest Christmas legends is that of the Glastonbury Thorn which traditionally blooms at the season of the Saviour's birth. In this country the ancient story is perpetuated within the close of Washington Cathedral where a slip from the thorn of Glastonbury has grown into a flourishing tree. And in the very heart of Washington Cathedral is a chapel dedicated to St. Joseph of Arimathea, central figure of the ancient legend.

The little town of Glastonbury is about twenty-one miles south of Bristol, England. It is famous for the ancient abbey founded in Roman times and refounded in the eighth century. The oldest portion is the chapel of St. Joseph in the east end. Around the picturesque ruins of the old church grows the Mystic Thorn, or Rose Bush.

On this ground, tradition says, the first Christian church ever built in England was erected by Joseph of Arimathea, who was first to preach the Christian religion to the native Britons who, in their heathen days, had dreamed of a fairyland, an island of immortality and youth. The Christian faith that came so early to Glastonbury fixed a wistful hope on this Isle of Avalon, and the ancient Abbey became the center of many strange legends throughout the centuries.

Of the many such stories associated with the name of Glastonbury, the one most loved is that of Joseph of Arimathea who, it is said, went there from the tomb of Christ, bearing with him the Holy Grail or Chalice of the Last Supper.

The story is that on Christmas Eve, in the year 63, there landed on the Island of the Britons twelve weary pilgrims who had traveled from far distant Palestine. One was old and white haired and he bore in his hand a stout hawthorn staff. Climbing up the long, hilly ridge they came within sight of the island valley of Glastonbury. The aged leader was Joseph of Arimathea, a rich Israelite who had been a counselor among the Jews. Afraid to confess his belief in Jesus at the time of the crucifixion, he was afterwards burdened with sorrow and remorse and begged the body of Jesus that he might

bury it in his own tomb. After the third day Joseph was accused of having seized the body of the Saviour and was imprisoned for forty-two years. But those years seemed to him but a short time because he had kept with him that sacred relic, the Holy Grail.

Released finally by Vespasian and driven away from Jerusalem, Joseph was cast adrift on the Mediterranean, carrying with him the Holy Cup and "that same spear that pierced the side of Christ." Arriving at last on the rugged coast, Joseph and his band of disciples sought rest from their weary journey, praying that there their pilgrimage might end. The wild Britons were a formidable band who armed themselves with spears and hatchets and startled the pilgrims. But Joseph showed no sign of fear. Thrusting his thorny staff into the ground, he claimed possession of the new land in the name of his Master, Christ.

"This staff hath borne me long and well,
Then spake that saint divine,
'Over mountain and over plain,
On quest of the Promise-sign;
For aye let it stand in this western land,
And God do no more to me
If there ring not out from this realm about,
Tibi gloria, Domine'."

A short distance away the Britons gazed in awe-struck silence upon the withered staff. Joseph and his companions turned toward it, and behold! the staff took root and grew and they saw it put forth branches and green leaves, fair buds and blossoms that filled the air with their fragrance. Joseph's prayer had been answered. The Britons dropped their swords and fled.

Soon after, a little church was built on the site of Glastonbury Abbey. There Joseph preached the new religion. Queen Elizabeth and Archbishop Parker claimed Joseph of Arimathea as the first preacher of Christianity in England.

Cuttings from the famous Glastonbury Thorn have been taken to all parts of the world and planted, and it is said they always blossom on Christmas Day.

Church of the Little Island

By DOROTHY L. PILLSBURY

THE multiplicity of cultures which are the inheritance of America are nowhere more vividly expressed than in the observance of Christmas. Many Americans who are fully aware of the diverse customs and observances obtaining at this season in countries overseas fail to remember that right here at home, the Birthday of Christ is celebrated by traditions and in tongues inherited through many ages, brought to the new land intact, and even now only slightly changed by the impact of other mores.

A dozen miles south of Albuquerque, New Mexico, along the Rio Grande, is the Indian pueblo of Isleta—Little Island. In the midst of green meadows, purple flowered alfalfa fields and squat, golden-walled little houses, stands an adobe church, one of the oldest in America. Spanish and American history have beaten like waves against those heavily buttressed walls. Today it stands the center of a colorful Indian life that is intrinsically Indian, but which shows facets of ancient Spain and modern America.

Authentic records show that as early as 1629 a handsome church stood where the old church now stands. Half a century later, most of the Indians revolted against their Spanish conquerors. Down the old road from Santa Fé retreated the Spanish governor and a thousand Spanish colonists. Behind them they left the seat of Spanish government completely in the hands of uprising Indian hordes. That little group of fleeing Spanish hoped against hope all the seventy miles over the perilous hills that they would find the small Spanish settlement at Isleta intact and that they could stay there until help could reach them from far-away Mexico.

But the Spanish settlement at Isleta, thinking that the colonists in Santa Fé had all perished, had retreated down the Rio Grande to about where El Paso now stands. Here they founded Isleta del Sur—Isleta of the South—and here eventually the hard-pressed citizens of Santa Fé also found refuge.

About a dozen years they remained in exile in Isleta of the South until the great re-conqueror, De Vargas,

marched his soldiers to old Isleta and there made his headquarters until all the country was subdued.

Almost immediately, in 1691 or 1692, he started rebuilding the old church, of which little but fire-blackened walls remained. Built of adobe bricks, new walls four feet thick enclosed a space one hundred and ten by twenty-seven feet. Great pine tree ceiling beams held up the lofty roof. Heavy buttresses supported the corners. It was a fit structure for a church that was to serve as a bastion of the faith for half a continent.

As time went on large oil paintings were imported from Mexico, the work of famous Spanish and Mexican artists. Many of these dim old paintings are now framed in tin frames, a distinctive handicraft of New Mexicans. From soft cottonwood or pine they carved statues of their saints. The walls they decorated with unique designs, part Indian, part Spanish.

With the coming of the French bishop, Lamy, the old church acquired a French thread to weave into its Indian and Spanish woof. At one side a cool and inviting garden was made where a pool shimmered under tall cottonwood trees and where domesticated pheasants preened their gorgeous plumage. Here grapes, apples, and peaches flowered against brown walls and in autumn filled the air with musk. Here many a wanderer along the great crossroads of the Rio Grande trails found cool refreshment from his desert pilgrimage.

Although the old French garden has almost disappeared today, the Indians of Isleta still tend their vineyards, orchards, and purple flowered fields around the old church. They are prosperous, as their lands comprise some of the best soil in the state. To their own native skills with water ditches, seed, and harvest they have been quick to add the mechanical and scientific skills of their white neighbors.

Even today, at a little distance from the old church stands the circular kiva, the seat of the Indians' ancient faith, from which they have never fully departed. This devotion to "Those Who Are Above" seems to conflict not at all with all the old church stands for.

Neither does their continuance with their own form

Christmas, 1947

of government conflict with that of the country. They have always been loyal citizens of the United States. There was a time during the Civil War when the small Union contingent stationed in the territory of New Mexico found itself completely forgotten. No money came through to pay the soldiers nor to buy supplies. Every resource in the territory was tapped, but there was no way to raise the necessary funds. Not until Ambrosia Abeytia, Governor of Isleta, heard of the predicament. He loaned the commanding officer of the Union forces \$18,000 in specie, a considerable sum in those days. It was twelve years later, when Grant was President of the United States, that the loan was repaid in full to the Isleta Indian who had saved a serious situation at a critical time in our country's history.

CHRISTMAS IN ISLETA

Christmas in the old church is something to hold warm in the heart, especially in these days of turmoil. On Christmas Eve the little village seems deserted. All is darkness. A few paper sacks with lighted candles in them bloom like parchment lanterns on flat roof tops. No one moves about the silent village. There is a great stillness.

Only the great wooden door of the church swings open from time to time in a dim rectangle of light. Inside, a few lighted candles prick the gloom and highlight the faces of the villagers. Bronze-faced men are there

in elaborate lace-trimmed shirts, blue overalls, and a quantity of exquisite silver and turquoise jewelry. Women in high white doeskin boots reaching to their knees gather their children about them. The women wear their best aprons, ornate with colored embroidery. Their lovely, serene faces peer out from the folds of cherry colored, orange, and jade green shawls. Never were there such well-behaved children. Not one whimpers or teases or whines. Not one is jerked about or scolded or bounced nervously in parental arms. All is a great tranquility punctuated by shining eyes and wide smiles.

At last the wail of Indian drums and the hiss of rattle gourds are heard. Indian dancers, men and women, file into the church. The dancers are in their beautiful handwoven ceremonial robes. They are almost weighted down with a wealth of massive silver, studded with turquoise—rings, bracelets, chains, and pendants. Parrot and eagle feathers bob on blue-black heads. Arms and ankles are twined with spruce branches. With the utmost precision and with a deep religious fervor, dance follows dance. Chanters huddle about the drums and sing the ancient chants whose beginnings are lost in the dim, unrecorded past. This dance is a ceremonial, not a festivity. It is the Indian way of offering praise and honor to those in charge of the way of men's lives.

As midnight approaches, another race begins to sift in through the great door. People of Spanish blood—old ladies wrapped in the black folds of their silk fringed shawls, men holding their wide brimmed, black felt hats in their hands, young people in modern finery, children—all big black eyes and amazing eyelashes, join the Indians in the church that has been their common sanctuary.

Suddenly the Indians stop dancing. The drums and the rattle gourds are silent. Lighted candles appear on the great altar, which up to this time has been but a darker shadow in the dimness. The Christian service begins like the turning of a page in history. Spanish and Indians unite in the responses and in singing the old hymns. Off in a corner a group of "An-

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The adobe walls of the Church of the Little Island, near Albuquerque, New Mexico, are four feet thick.

Some Stone Memorials in the Bishop's Garden

By ANNIELOUISE BLISS WARREN

NO one entering the Bishop's Garden can fail to sense the feeling of peace and beauty and quiet that pervades and increases as one moves along paths paved with bricks from the Mount Vernon Estate and the gardens of Nellie Custis, and bordered by ancient box from historic spots in nearby Virginia and Maryland.

While most memorials in the garden are living, growing things, there are also some stone memorials of interest. Prominent among these, in the center of the little herb garden called "Hortulus," is the ancient Baptismal Font of Charlemagne's time, from Ste. Julie sur Aisne. This herb garden—sometimes called "The Garden of Sweet Odors"—is enclosed in a hedge of box brought from Hayfield Manor, built by George Washington in 1761, and was part of an old maze garden long deserted. More of this same box encircles the font itself, but is kept low in order not to obscure the beauty of the medieval sculpture. Besides all the Old World herbs of Charlemagne's time, and present day sweet smelling plants, are also lovely lilies—Annunciation or Madonna Lily—one of the oldest known to botanical history and very appropriate for a Cathedral garden, as it appears so frequently in medieval art, usually in the hand of the angel appearing to the Virgin Mary at the Annunciation. There are also the smaller, but less known, lilylike, glistening, starry white blooms of the Peruvian daffodil. There too are old-fashioned roses, of almost forgotten names.

This entire little garden of Hortulus was given by Mrs. Henry Judson Barton, Jr., of Philadelphia, as a memorial to her husband. The medieval font was brought to this country by George Gray Barnard, the sculptor, and all the box, both outer and inner, and the walks and the planting, are her gift. Mrs. Barton became interested in the Bishop's Garden when it was first planned and laid out by the garden's architect, Mrs. G. C. F. Bratenahl, and she went with her on some of the trips for the purchase and moving of the box. The enthusiasm and inspiration of Mrs. Bratenahl fired Mrs.

Barton with interest and a desire to contribute to its creation—so Hortulus came into being, the dream of two devoted women.

The herbs chosen to be planted in it were selected by Mrs. Bratenahl, after a careful study of old gardens, medieval tapestries, illuminated manuscripts, and an ancient Herbal, a record of the garden of a monk, Walafrid Strabo, who lived and cared for his garden at the time Charlemagne lived. So Hortulus is in itself a fragrant and sculptured chapter of medieval history.

The Norman Court and its 12th Century Romanesque Arch were given in appreciation of the work of Dean and Mrs. Bratenahl by Mrs. Jesse H. Metcalf, one of the most devoted and generous donors to the garden. This court, designed by Mrs. Bratenahl, is made of stones cut by hand 150 years ago when taken from George Washington's Quarry. On the wall of the court is a carved relief dating from the 15th century. The ivy growing in the court came from Canterbury Cathedral.

The quiet little pool in one corner of the garden (with the carp for the friar's Good Friday dinner) is the gift of the Lake Forest Garden Club. On the wall over this pool is a bas relief of the 15th century. This was given in memory of Mrs. Henry Marquand by her sister, Mrs. Robert Bacon, of New York.

Other stone memorials are many. Chief of these perhaps, is the ancient Wayside Cross—a rare survival of the early days of the Christian faith in France—the gift of George Gray Barnard. These crosses were a symbol to pilgrims and travelers that there was a monastery nearby. This one is a roundhead or wheel-cross, bearing in its center the initials "I. H. S." It thus marks the garden's dedication. The Latin inscription encircling these letters is translated as "Our soul is humbled even unto the dust."

In one corner of the rose garden is a sundial made from a 13th century Gothic capital, supporting an old English bronze sundial. This capital came from a ruined monastery near Rheims Cathedral, and is a memorial to

Mrs. Richard S. Ely. It was given by her daughter, Mrs. John H. Gibbons of Washington, D. C.

At the far end of the perennial border is a 12th century capital, from Cluny Monastery (the quiet retreat where Abelard died), now used to afford water for the birds. On the wall behind this capital is a 15th century stone relief, the figure of a woman kneeling, given by Miss Edith Notman of New York, in memory of her father and mother. A four panel 15th century carved stone relief on this same wall is a gift of the Noanett Garden Club of Massachusetts, and also includes a gift from the Ridgefield Garden Club. Further along on the wall and east of the pool is another lovely 15th century carved relief. This was given by "The Gardeners of Philadelphia," in honor of their first president, Eleanor Pepper Newbold.

The paving stones and curbing of the perennial border were once used on the streets of Alexandria, hand-cut by slaves in the time of George Washington from his quarry at Aquia, Virginia. One can see places where carriage wheels have worn smooth their surface.

At a far corner of the garden, opening on the Bishop's lawn, is the Shadow House—a medieval name for garden house. Its stone came from a house lived in at one time by President Cleveland, and the ivy covering its walls, from Monticello, the house of Thomas Jefferson. The stone steps leading up to the Shadow House from the garden are from Abingdon, Virginia, the birthplace of Nellie Custis.

The Norman Arch, through which one enters the garden, is the gift of Mrs. Jesse H. Metcalf as a tribute to Charles H. Merriam's work in helping to create the Bishop's Garden.

A section of historic brick wall in the Rose Garden is the gift of the Passaic Garden Club of New Jersey, and another part of that historic brick walk in the Rose Garden, and its endowment, is given by Miss H. A. E.

Castle of Honolulu, in memory of her grandmother, Caroline Bacon Coleman.

The walk of historic brick in the garden is the gift of the Georgetown Garden Club of Washington, D. C., and a thirty foot walk of historic brick, south of the Wayside Cross, is the gift of the New Haven Garden Club of Connecticut.

The short entrance to the sundial of historic stone is the gift of Allyn's Creek Garden Club of Rochester.

The steps of historic stone, leading to Hortulus are the gift of the Newport Garden Club of Rhode Island.

Beyond the garden, the beautiful Pilgrim steps leading from the wooded hillside below the Cathedral up to the South Transept, are the gift of Mr. and Mrs. Rowland Taylor of Philadelphia. From the middle landing of these steps is another entrance to the garden through a beautiful wrought iron gate, on which is carved: "They shall enter into peace, that enter in at these gates."

These are the stone and brick memorials in the Garden, but nearly every tree and shrub and plant that grows there is in memory of loved ones, both living and dead—placed by those who wanted to help build and beautify this "Garden of the Ages."



Hortulus, the little garden within a garden, is planted around a medieval stone font. In the distance is the Norman arch at the entrance to the Bishop's Garden.

Work of Episcopal Service for Youth Assists Young People With Problems

By BENJAMIN R. PRIEST

THE stores were bright with Christmas displays, and the late shoppers eddied around the lonely figure of Barbara, who hesitated at the corner. She put down her heavy bag and tried to remember the name of the street. Across the way was a deserted square with empty benches and Barbara decided to sit for a while to rest and to look again for the address in the tattered newspaper she was carrying. She was tired of a procession of landladies who looked at her cynically, judging her youth, and saying automatically, "No vacancies, dearie. Sorry." She hoped she would have enough money left to pay for a room, if she found one. The train fare had been more than she had planned. Wearily she stared unseeingly at the busy people and the lighted windows. A powdery snow was beginning to fall and her shoulders were soon covered, but still she did not move.

A lone woman came down the path and paused by her bench. By now the tears were rolling down Barbara's cheeks. She was tired, hungry, and scared. The woman looked at her bag quizzically.

"Going somewhere?" she asked.

"Yes," said Barbara, "I'm looking for a room."

"Come from far away?" asked the woman.

Frightened, Barbara named a city near her home.

"Father and mother know you're here?"

"Oh yes," said Barbara.

"How old are you?"

"Eighteen," said Barbara, bravely adding all of four years.

The woman sighed. "You're not eighteen," she said. "And you're running away from home. And by now you're pretty tired and scared."

"Yes, I am," gulped Barbara, "but I won't go back."

"Where do your parents really live?"

"It's just father," said Barbara. "I don't have a

mother any more. She left us." She named a town a hundred miles away, but added, "You can't get Daddy. He's away on a business trip. Besides they're trying to make me go live with my Aunt Esther and I won't do it. I hate her! I hate her!"

"Better come along with me," said the woman. "I know a place where you can go until we get this straightened out."

Barbara hesitated. The woman displayed a badge and, smiling, said, "Don't be afraid. I'm a policewoman but I'm not going to arrest you." She picked up Barbara's bag and strode off. Meekly the tired, sobbing girl followed. They went a few blocks down the street and stopped at a pleasant house with Christmas candles in every window.

And so a policewoman brought one more bewildered, frightened girl to Church Mission of Help.

Here were other girls too. There were not many days to Christmas, but here were girls for whom it promised little joy or merriment. Here was Bonnie. She had been sleeping during class hours until the school authorities discovered that she was being taken on nightly tours of taverns and bars by her mother while her father was away in the Army of Occupation. Here was Helen, of foreign background, whose family, in proper old world fashion, insisted she must not go out unchaperoned and wanted her to marry her father's business partner who was well over thirty years her senior. Here was May who was going to have a baby—father unknown. Here was Louise who had come to the city looking for a childhood sweetheart only to find that he was no longer in town. Here they all were.

We call them "problem children." Actually, they are children with problems.

Truly young people do have problems which they are

not always able to meet successfully. Whoever questions this has but to look with open eyes, not only at statistics, court records, or agency reports, but at his own or any average neighborhood. Multiply what he will see by the number of neighborhoods in the country, not forgetting the rich as well as the poor, and the magnitude of the situation becomes rather more than impressive.

Much has been done to counteract the situation in the way of organizations for young people. Boy Scouts, Girl Scouts, Girls' Friendly Society, St. Vincent's Guild, Young People's Fellowship, United Movement of the Church's Youth, and many more are all doing a splendid preventive work in keeping young people busy and occupied in constructive activity.

Something more is vitally necessary, however, because there are great numbers, far greater than most of us realize, of young people who are not and cannot be touched by the youth organizations. They are the anti-social youngsters, the "lone wolves" and misfits, who have been too deeply hurt to be dealt with by the ordinary group. The group can be of great help later on, but these young people are not yet ready for it. Who is to help them in the meantime?

It was in an attempt to answer that question that Father Huntington, of the Order of the Holy Cross, in association with Mrs. Theodore Case, began, twenty-seven years ago, the work that has since become nationally known as Church Mission of Help. Since these hurt young people were members of the Body of Christ, it was the mission of the Body of Christ to help them, and it had to be done individually.

Work with individuals is never so spectacular as work with crowds. It cannot advertise itself so well just by being seen. It isn't big in a statistical way. Nevertheless, it is big in importance. The Church realized this and, in 1919, Church Mission of Help was recognized by General Convention as an authorized agency of the Episcopal Church. At the 1946 annual meeting the name, "Episcopal Service for Youth" was adopted as describing more accurately the work of the agency. In this work, however, it is still fulfilling the Church's mission to help where help is desperately needed.

Back in the beginning days, scientific social work was gradually taking the place of the older kind of social work which, while equally consecrated and well-meaning, nevertheless lacked the skills which make for greater certainty in getting desirable results. Church Mission of Help was not slow to see in the new skills a ready tool for increasing its effectiveness. If it was to give help to the hurt members of Christ's Body, it must give them the best help available. They were worthy of nothing

less. As a result, Church Mission of Help has grown to be an association of agencies maintaining high standards of social work in branches located in seventeen American cities. It is still growing and can grow more in proportion to the number of people who catch Father Huntington's initial vision of the need.

The work itself varies from community to community, according to the need and the facilities available. A great deal of the work, though by no means all, is with unmarried mothers. It is always hoped, however, that young girls can be reached and helped before their difficulties have gone so far—not to mention boys whose difficulties are serious enough to damage much of their lives if not given attention.

Where there is a "study house," such as the one to which Barbara came, much can be accomplished. The youngster's living habits and ability to get along with other people can be observed and analyzed. A proper place to live can also be provided while certain necessary adjustments are being made in the outside environment, and more intensive work can be done by way of fitting the young personality for its return to ordinary living.

Relationships with other agencies, through direct contact or through a Council of Social Agencies where there is one, is maintained. Young people come to Church Mission of Help from many of these agencies. School counsellors are also a source of referral and the school is an excellent place to spot the beginning of trouble. The juvenile courts and the police who, unfortunately, sometimes have to be involved in the affairs of young people, have often been able to avoid a court record and future trouble by calling on Church Mission of Help. Referrals are also made by the young people's groups already mentioned in cases where an individual stands out as being one who will not play the game, whose behavior is detrimental to the group and whose problems are seen to need help from people whose specialized skills are different from those of the group leaders. Referrals are frequently made by the clergy, who are in an ideal position to know when trouble occurs or is in the making. Referrals can be made by anybody, and not a few young people come at the suggestion of a neighbor who knows about the work or of a friend who has been helped.

While offering the best in the way of skilled, professional service, Episcopal Service for Youth is something more than just a social agency. It is a Church agency, and to its scientific skills and techniques it adds the extra something that can so often spell the difference between failure and success. Every branch is governed

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Washington Cathedral

A Christmas Appeal for Early Completion

By GEORGE WHARTON PEPPER

ALMOST everyone who writes or speaks about the present state of the world has something to say about the importance of "spiritual values."

This is particularly true at Christmas time, which for most of us is a kind of lucid interval in the mad rush of modern life. We pause long enough to remind ourselves that far more happiness comes from giving than getting.

I am hoping that what I here have to say will be read during the lucid interval of Christmas time and that the reader will seriously consider what "spiritual values" mean to him. Some speak of the subject vaguely and with timidity. This is generally true of professional educators. Others go so far as to assert that our civilization is doomed unless in the near future men everywhere wake up to a recognition of Almighty God as the Ruler of the Universe.

Such a statement sounds extreme; but the extremists have the best of the argument. There is really no place in the scheme of things for a limited or impotent god. It should be obvious that it is a case of everything or nothing. But as between these extremes it is becoming increasingly difficult for an intelligent man to rationalize the universe with God left out and to accept the theory that we are the helpless victims of chance. Many scientists, reluctant to bow to God Almighty but unable to go to the other extreme, have invoked a force called Anti-Chance—which seems to me to be a pathetically inadequate substitute for God Himself.

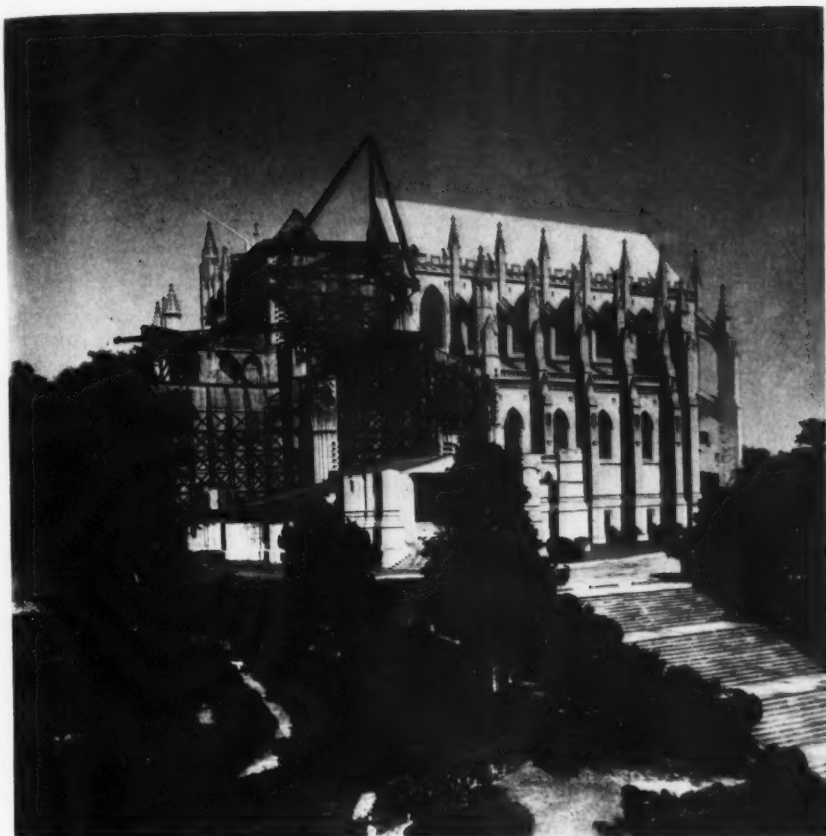
I, for one, hold the view of an extremist who frankly and fearlessly proclaims belief in God as essential to happy living, to national welfare and to international peace. I am working with all my might to build Washington Cathedral because it is the most dramatic and effective way in which I can manifest my basic belief. I want men and women everywhere to share my point of view and to make whatever sacrifices of time and money are necessary to help make our witness effective.

I am not inviting them to back a forlorn hope. I am

not asking anyone to stage a lonely effort. I am appealing for recruits in a great army which already exists and is on its way to certain victory. There was a big parade in New York recently to demonstrate the military force that the Republic can muster. Thirty thousand men were in line and the demonstration was regarded as convincing.

Suppose that 30,000 men and women were to march through the streets of Washington and out to Mount Saint Alban as a challenging assertion of their belief in Almighty God. Think of it simply from the point of view of news value—that is, of public interest. It would take such a pilgrimage hours to pass a single point. Double your number and make it 60,000. Double it again and get 120,000. Double it again and you have 240,000—the approximate number of people who are actually recorded as having witnessed to their belief in Almighty God by joining in building Washington Cathedral. Every time I set eyes on the growing structure I see that great company of faithful people—converging upon Mount Saint Alban from every point of the compass and as they march singing the *Te Deum*, "We praise thee, O God." It is a matter of fact that this number of people have actually witnessed to their beliefs, not by marching or singing, which is easy enough, but by paying out hard money—which is usually accepted as a test of earnestness.

Breathes there a man with soul so dead that when he visits Chartres or Notre Dame or Westminster Abbey he can be insensible to the spiritual influence which they radiate? That influence is not the result of mere architectural achievement. It is to be accounted for by the fact that tens of thousands of people have by their gifts built themselves into the fabric of those great churches and that the churches in turn have identified themselves with the life of the nation. The net result is that the world is better because of their silently dramatic witness to eternal truth. They have stood through storm and sunshine, through tragic war and happy peace, effective-



Horydenak

A new and dramatic picture of Washington Cathedral as it looks today. To obtain this unobstructed view of the unfinished Patriots' Transept and Nave, contrasting with the Apse and the glimpsed pinnacles of the North Transept, the photographer mounted a sixty-foot extension ladder. From this somewhat precarious perch the wide angle lens of his camera also caught a goodly section of the Bishop's Garden and the Pilgrim Steps.

ly rebuking every act of violence and crime and constantly exhorting man to raise himself to higher spiritual levels. I am sure that there are in the United States multitudes of people who can grasp this significant truth and cooperate in the great work of establishing in America such a radiating center of influence.

If somebody objects that he is already submerged by appeals and that the Cathedral ought to wait till pending campaigns are over, my answer is two-fold. First, I suggest that such a time will never come. The theory of a campaignless era ignores history and universal experience. Next, I assert that if the Cathedral appeal is worth listening to at all, it is because it has an inherent importance which gives it priority over all the others. I wish to press this point with great earnestness. Either

religion is the most important of all man's many interests—or it is not. If it is not, the Cathedral cannot claim priority—because the stream cannot rise higher than its source. If, however, religion is in the last analysis the most important thing in the world, then the only question that remains is whether the Cathedral is an adequate expression of it. I contend that it is; and to support my contention I cite the witness of old-world history and the testimony of all those competent to appraise what Washington Cathedral has actually done and is today doing in the Capital of the Nation to promote the cause of organized Christianity.

This is why I put the building of the Cathedral ahead of all other interests except those directly connected with the Church. I put it ahead of my University, for which I am cooperating with others to raise many millions of dollars. I put it ahead of pure and applied science, as represented by the Franklin Institute, in the support of which I am officially and actively engaged. I put it ahead of hospitals and the war against the ravages of disease—to the carrying on of which I am definitely committed. I put it ahead of the Community Chest, for which I am and for many years have been an active worker. I put it ahead of the Red Cross and Chinese and Greek and all other organized movements for the relief of human suffering. I believe it is more important to keep alive through the ages the spirit that impels people to come to the relief of their neighbors everywhere than it is to disburse money at any one moment for the relief of specified individuals. If I had a million dollars at my disposal and a choice between only two alternative uses of it, I should prefer to apply it to insure the survival of the Golden Rule rather than to

The Cathedral Age

distribute it to a million needy individuals at a dollar apiece.

It is because I am certain that I am right that I have worked for fifty years to help found, build, and complete Washington Cathedral. It is for the same reason that I herewith submit my convictions. It is for the same reason that I shall feel abundantly repaid for whatever effort is involved if even two or three accept my point of view. If two or three intelligent persons in a community seriously resolve that a certain worthwhile thing shall be done, it is only a question of time before they secure a large and influential following.

Washington Cathedral is about two-fifths completed. An estimate of the sum needed to finish it is \$13,000,000. For less than half that sum we can finish the South Transept and the Nave and thus provide a badly-needed seating-capacity of 7,500. The western towers and the great central tower can be built by the next generation—happy as we should be to see them rise at once. Great numbers of people are giving to their gifts a memorial quality—because everyone (whether he does or does not make an offering in money) is invited to submit the name of someone who in wartime has placed his life at the disposal of the Republic. The South Transept will be known as the Patriots' Transept. It will contain a shrine in which will be kept the Books of Remembrance—permanent records of all names thus submitted. A part of the Transept will be set aside as a beautiful Chapel of Remembrance in memory of those who made the supreme sacrifice. For those who prefer to associate a gift with a specific part of the structure suitable opportunities are afforded.

Beautiful and appropriate as this memorial will be, no less important is the enlarged seating capacity—which is so sadly needed. It is essential that accommodations should be provided for people who throng to the Cathedral on great occasions—thousands of whom must now be turned away. It must never be forgotten that this great enterprise thus has its intensely practical, as well as its highly imaginative aspects. But, after all, there is nothing more intensely practical than general recognition of Almighty God as the central fact in the Universe. When men reverently unite in saying the Lord's Prayer they are releasing the harmonizing force that comes from thinking the same thought at the same time. To establish a point of fundamental agreement is to lay the foundation for agreement on many points of difference. The world today is suffering from disregard of this simple truth. Foreign ministers bicker and security councils wrangle and senators debate—all on the lower level of self-interest and fear. It would be refreshing if

somebody of Benjamin Franklin's weight and poise should arise and say what he said in the Constitutional Convention of 1787.

"The small progress we have made after four or five weeks close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all around Europe, but find none of their Constitutions suitable to our circumstances.

"In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection.—Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that Powerful Friend? or do we imagine that we no longer need His assistance? . . .

"I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business."

No formal action was taken on the old man's motion, but his speech was the turning point in the Convention. Up to that moment each delegate had been insisting upon his own solution of the many problems which had to be faced. Thereafter the reader of the debates senses a tendency to agree, in contrast to the earlier tendency to disagree. The result was our Constitution and the birth of a Nation.

Washington Cathedral is a definite and constructive substitute for vague phrases and distracting thoughts. In particular let me remind you that if you make a contribution to the up-building of the Cathedral you your-

(Continued on page 40)

The Splendor of Norwich Cathedral

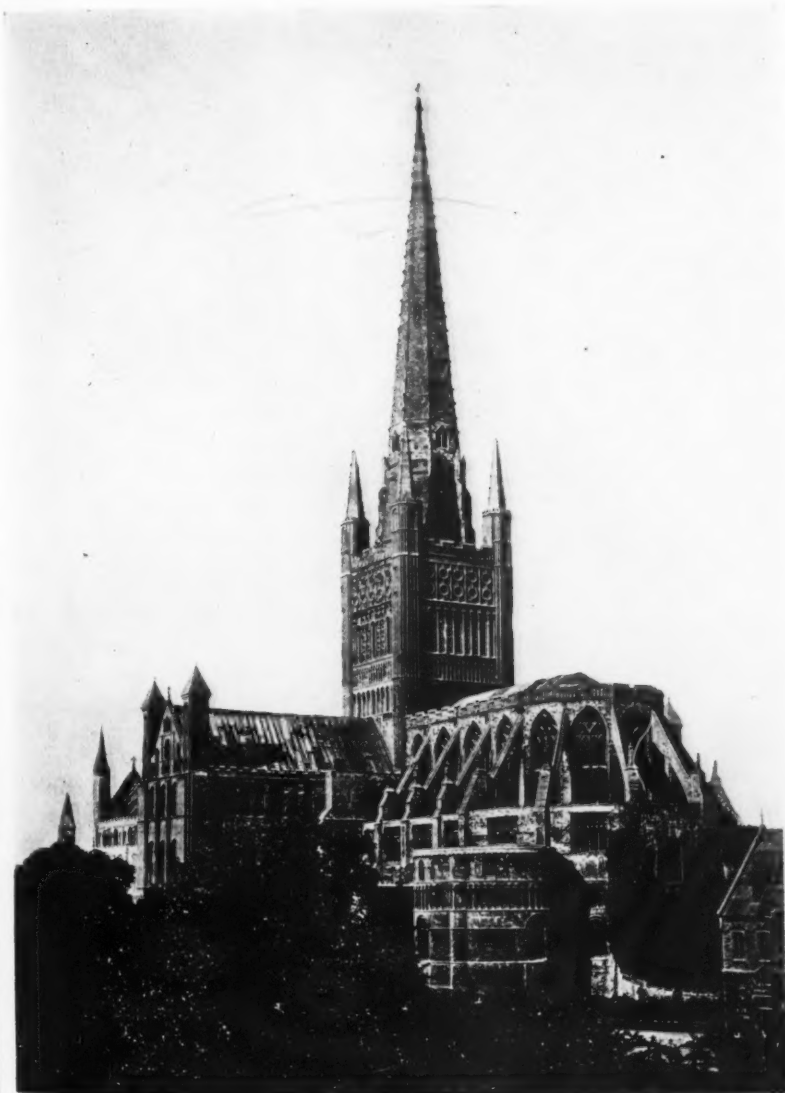
By WALTER HOLTON

IN the heart of the marshlands of eastern England, where they run down to the sea, lies the ancient city of Norwich, once the second city in the land. Since the fifth century it has stood there surrounded by lush

meadows and the slow moving waters of little rivers, a city of churches, flint houses and red-tiled roofs. The weathering of centuries has worn smooth the hard flints and mellowed the coloring of the tiles, and the noise of many industries disturbs its one time medieval calm, but the ancient city in Norfolk still retains its charm and beauty.

A little distance back from the banks of the placid river Wensum, where once ran high walls to repel invaders, rises the city's most beautiful building, the noble Norman tower and slender tapering spire of the Cathedral. It is a distinctive spire, 315 feet in height and next to Salisbury Cathedral the highest in England; the eye is carried up to it by the flying buttresses supporting the east end which, although not added until some 400 years after the original foundation, possess a graceful dignity and emphasize the grandeur and sturdiness of the pure Norman building.

The Cathedral is over 800 years old. The story is that its building was a penance. An intriguing figure of that era, Herbert de Losinga, committed the sin of simony—the ecclesiastical offence of purchasing a benefice—paying £1,900 for the Bishopric of Thetford. It



The spire of Norwich Cathedral is the second highest in England.

The Cathedral Age

was a fairly common practice in those days, but Bishop Herbert, repenting of his behavior, made his peace with the Pope and in expiation built Norwich Cathedral. He was a strong, outstanding character, genuinely repentant and anxious to vindicate his honor. He revelled in great achievements and the building of the Cathedral enabled him to give full scope to his zeal.

Norwich Cathedral is important architecturally, because the planning was the work of a single mind. The major portion of it was finished within fifty years, much of it under the Bishop's personal supervision, and while others finished what had been left undone, it was his design which they completed. This has given to Norwich Cathedral an impression of unity which makes it outstanding in medieval church architecture.

Its subsequent history is the history of the times. Storm and passion, intrigue and rebellion, fighting bishops, differences between the monks and the townsfolk, mark the years. Three times the building was



One of the carved bosses supporting the stems of the vaulting, Norwich Cathedral. This carving depicts Joseph setting out to join his brethren.

damaged by fire, once by a hurricane, once by lightning, and it suffered a fury of destruction at the hands of the Puritans. Through all this violence and dissension work on the building continued. Repairs were carried out maintaining the original strength and richness.

Like many of the early Christian churches, Norwich



The Crucifixion boss, Norwich Cathedral, is considered one of the most perfect.

Cathedral was planned on the lines of the law courts of Rome—the basilicas—rectangular courts with a semicircular recess at one end where was a dais supporting the judge's seat. In the churches this naturally became the bishop's throne.

Such a design has given the building a most impressive nave 250 feet long, flanked with heavy pillars. Entering the doorway the vision of those great piers and semicircular arches almost takes away the breath. The eyes travel upwards to the roof, an unbroken series of palm leaf vaultings stretching from the west end of the nave to the east end of the presbytery. This roof was added at the end of the 15th century and although some experts feel that such vaulting is not in harmony with Norman arcading, it is beautiful craftsmanship and lends a spiritual grandeur to the vigorous Norman design.

The bosses supporting the stems of the vaulting are sculptured with scenes from sacred history, 300 in number, beginning with the Creation at the east end, and working to the west with episodes from the New Testament.

In the center of this noble roof is a circular opening about two feet in diameter. This hole played an impor-

Christmas, 1947

tant part in the pageantry of the medieval church. On certain feast-days in the 14th and 15th centuries a boy, dressed as an angel, was lowered through this opening from which he censed the rood and the crowds gathered in the nave below.

Within the arches are decorated windows and the west front carries a perpendicular window which is considered one of the finest in England. At the eastern end is a magnificent Norman Apse with the bishop's throne and stone benches on either side for the attendant clergy. They are not so complete as Bishop Herbert left them, but they are still used on occasions when the Benediction is given as it was 800 years ago.

Of the numerous monuments, two are of commanding interest. One is of stout-hearted old Sir Thomas Erpingham, who was laid to rest in the Cathedral after serving with Henry V at Agincourt in 1415, and has been immortalized in Shakespeare's play. He built a wonderful gate to the Cathedral precincts, a beautiful, if elaborate structure. The other is a few yards distant where, in a simple grave, lies Edith Cavell, Britain's

heroic nurse of World War I, who died rather than betray, with the watchword, "Patriotism is not enough."

Another interesting memorial is to be found in a church lying beneath the shadow of the Cathedral spire. It is to "Abraham Lincoln." He may have been only a very distant connection of the great American liberator, but we do know that the immortal fighter for freedom was descended in the sixth generation from Samuel Lincoln, who emigrated from Norwich to Massachusetts about 1638.

Norwich spire was the last point of England the young American airmen saw when they set out from the neighboring flying grounds to destroy despotism in World War II. It was the first to greet them on their return. The great Abraham would have liked that—the Cathedral of his forebears greeting the Crusaders of the New World.

A more intimate contact by our American friends with the Cathedral was the taking over of the Bishop's Palace, as a club, by the American Red Cross. Many American G.I.'s have delightful recollections of that ancient building, which dates from 1096. Another happy association was that of two American soldiers from a nearby aerodrome who became regular members of the Cathedral Choir, often singing in the daily services, which have been held since the Cathedral's consecration in 1101.



Looking toward the high altar, Norwich Cathedral.

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In Memoriam

ELISABETH ELLICOTT POE

ON the fortieth anniversary of laying the Foundation Stone for Washington Cathedral on the Feast of St. Michael and All Angels, September 29, 1907, Elisabeth Ellicott Poe died peacefully at her home which faces the Cathedral Close from 3007 Thirty-Fourth Street. She had attended the service four decades earlier as a girl of nineteen, thrilled with her first important assignment from the old *Morning Herald*, parent of the present *Washington Times-Herald*, of which she was art editor at the time of her death.

All during the intervening years she had cherished in her heart the vision set forth by Dr. Satterlee, first Bishop of Washington, in that initial interview from which is quoted:

In the year ahead wherever you may go in Washington or its environs, you will catch sudden glimpses of the Cathedral rising on Mount St. Alban and you will know it to be, truly, a Witness for Christ in the heart of America.

The Bishop died five months later and was entombed near the Foundation Stone in the Bethlehem Chapel, where Miss Poe's funeral service was conducted on October 1 by Dean Suter and Dr. Warner, the Rector of St. Alban's Parish.

Exceedingly gifted as both writer and artist, she reserved her highest talents for her writings about the Cathedral and its associated agencies for Christian service. Her many articles in the *Washington Times-Herald* and the *Washington Post* were supplemented by her contributions to *THE CATHEDRAL AGE* with which she had been associated ever since its founding in 1925. She was Associate Editor of this only illustrated quarterly devoted to world-wide Cathedral interests.

Perhaps her most inspired articles in *THE AGE* were addressed to the "N. C. A. family," and occasionally in the form of open letters reviewing the annual meetings, the commemoration of Cathedral anniversaries, or the launching of new ventures in faith on the Cathedral hillside. She knew how to make everyone sense the high



Elisabeth E. Poe

moments in these events. Indeed readers far away from the Nation's Capital got "the feel" of the occasion, through her pen or typewriter, and could almost see the procession, hear the choristers singing, catch the preacher's message, and be blessed by the intercessions. It was creative reporting of a high order.

Miss Poe cared deeply for the National Cathedral

Association. She longed to see it grow by thousands until it became a fellowship of "living stones," or a nation-wide counterpart of the Cathedral's fabric. To this end she wrote, she spoke to her friends in patriotic organizations, and she grasped every opportunity to make the Cathedral's purpose known to potential N. C. A. members.

Her articles on All Hallows Guild, its matchless plans for beautifying the Cathedral Close, and the Cottage Herb Garden will be remembered with special gratitude.

The confidante of and co-worker with Bishops Satterlee, Harding, and Freeman, she admired Bishop Dun greatly and wished that her failing strength in recent months had been sufficient for more active participation in his plans for the Cathedral Foundation's program.

No tribute to her memory would be complete without some reference to her astonishing mastery of the medium of water color which did not begin until 1933. Her only teachers, to quote the late C. Law Watkin, were "those same unknown voices that taught poetry to an earlier member of her family, Edgar Allan Poe."

Six years after she first began to paint, she had fifty-six water colors, "Landscapes of Nowhere and Everywhere," on exhibition in the Phillips Memorial Gallery. It was the ninety-fifth exhibition in which her paintings had been shown.

Writing on "The Art of Elisabeth Poe," Duncan Phillips, founder and director of the gallery bearing his name, said:

Her art is a translation into the calligraphic or, more recently, into three dimensional and even architectural design, of a mystical or just a romantic mood.

Under a spell of music late at night, after she has finished her day's work, at a newspaper office, she creates copiously and spontaneously, from beneath the level of consciousness, the insistent visions which surge through her and sweep over her as tides of sound through the inner life of an improvising poet or composer.

She has invented her own techniques and paints as if from an inner compulsion, in lines and shapes and darks and lights, unpremeditated, irresponsible, and often inspired.

Throughout her remarkable career, Elisabeth Poe had the loyal and loving support of her family, which includes other talented writers, especially her sister, Vylla Poe Wilson, with whom she lived.

Miss Poe was a great friend. She was always coming to the aid of others in their hours of need, a true badge of the Christian life. Hence it was not surprising that her friends, representing many phases of national and community life, came to her home and accompanied her on her last visit to the Bethlehem Chapel. Interment was in the family plot in Glenwood Cemetery.

She will be missed in the Bishop's Garden, the Herb Cottage, the Curator's Office, the Cathedral, and its humble offices just beneath the towering buttresses of the Apse.

She had a rich and enriching life as writer, editor, poetess, and painter. It was as though several arts sought to claim her as their daughter and interpreter.

To Bessie Poe, however, there came one crowning distinction which she doubtless never paused to evaluate. For four decades she was a Cathedral Chronicler, writing words and turning phrases far into the night, that were to find their lasting remembrance in a great Cathedral rising above the Capital this Nation is giving to the world.

EDWIN N. LEWIS



NAVE WINDOW
St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

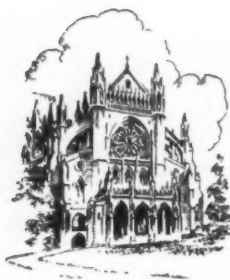
The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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Washington Cathedral Chronicles

New Canon Appointed

THE Rev. Crawford William Brown, temporarily appointed to the clergy staff of Washington Cathedral in June, was named canon precentor at the annual meeting of the Chapter in October. Announcement of his appointment was most welcome news to all the members of the clerical and lay staffs who have been associated with him since his arrival at Mt. St. Alban.



The Rev. Crawford W. Brown, canon precentor

A graduate of Seabury Divinity School in Minnesota, Canon Brown was ordained to the priesthood in 1927. He served at St. John the Evangelist in St. Paul for six years; was rector of St. Luke's in Whitewater, Wisconsin, for two years; and from 1931 to 1943 was rector of the Church of the Redeemer in Elgin, Illinois. In 1939 the late George Craig Stewart, Bishop of Chicago, awarded him the Bishop's Distinguished Service Cross.

In World War I Canon Brown was a machine gunner. In the recent war he was a member of the Army Chaplain's Corps and was stationed at Camp Robinson in Arkansas for two years. Upon the inception of the Veterans Administration Chaplaincy Service in 1943 he was named director and continued with the organization until joining the Cathedral staff.

Canon Brown is married and has one son, Crawford W. Brown, Jr., a senior medical student at the University of Michigan, Ann Arbor. Canon and Mrs. Brown will move into the Fletcher House on the Cathedral Close before the first of the year.

Y. W. C. A. Service in Cathedral

After painting a vivid word picture of the physical needs of the whole world, the Rev. Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches, declared that all efforts to help "on the government level" will be unavailing unless the starving peoples of the world can be given friendship, kindness, personal health, and above all, something in which to believe and for which to hope. Preaching at a service in observance of the fiftieth anniversary of the Week of Prayer and World Fellowship sponsored by the National Board of the Young Women's Christian Associations of the United States, held in Washington Cathedral on Sunday afternoon, November 9, Dr. Hor-

ton took for his text the twelfth verse of the first chapter of Lamentations: "Is it nothing to you, all ye that pass by?" The Y. W. C. A. Dr. Horton characterized as a society for action, and action, he declared, must begin now, building human communities where the people have a living belief in themselves, in their futures, in God.

The service, which was attended by more than 1,500 persons, was the occasion for the presentation of special funds for Y. W. C. A. work in foreign countries. Girls representing each of the forty-eight states, the District of Columbia, and Alaska, took their state's gift to the altar rail, marching between thirty representatives of the countries to which the money will go. The latter, wearing the traditional costume of their countries, followed the offering-bearers to the altar for the dedication litany.

Music was provided by the cathedral choir, the Washington Y. W. C. A. Glee Club, and the Howard University Choir, with Madame Pia Tassinari of the Metropolitan Opera as soloist. The Howard students also sang one special anthem, Randall Thompson's beautiful, "Alleluia! Alleluia! Alleluia!" which added greatly to the beauty of the service.

American Church Union Service

The Washington Catholic Congress of the American Church Union, convened for the first of six meetings in cities across the country, celebrated a solemn choral Eucharist in the Cathedral on Thursday morning, October 9. A half hour of organ music, augmented by a stringed orchestra, under the direction of Paul Callaway, cathedral organist and choirmaster, preceded the service which opened with the entrance of more than 350 clergy and laity. The procession, leaving the crypts by the Bethlehem Chapel door, re-entered the Cathedral at the west end. Included were bishops in copes and mitres, the sacred ministers of the Mass in eucharistic vestments, priests and deacons wearing cassocks and surplices, nuns and monks in the habits of their orders, the members of the Guild of Acolytes, the men and boys of the Cathedral Choir, the National Colors with military guard of honor, the Church flag and guard, crucifers and taperers, members of the Cathedral Chapter and other laymen.

The 2,000 persons crowded into the Cathedral reverently followed the service, the beauty of which was accentuated by the music of the William Byrd Mass. This was the first time that a ceremonial celebration of this kind had taken place in Washington Cathedral, and the



Bishops who took part in the solemn High Mass celebrated in Washington Cathedral during the Washington Congress of the American Church Union. Front row, left to right, the Rt. Rev. Robert E. Campbell, retired missionary Bishop of Liberia, who presided; the Rt. Rev. Angus Dun, Bishop of Washington; and the Rt. Rev. Hunter Wyatt-Brown, retired Bishop of Harrisburg. Back row, the Rt. Rev. Thomas Jenkins, retired missionary Bishop of Nevada; the Rt. Rev. Harold E. Sawyer, Bishop of Erie and preacher; and the Rt. Rev. S. Harrington Littell, retired missionary Bishop of Honolulu. Standing with the group is the Rev. Stephen Wei of Shanghai, a fellow at the College of Preachers during the fall term.

magnificence of the Gothic setting, the stained glass windows, and the creamy white of the intricately carved reredos formed a suitable background for the rich and colorful vestments.

The Rev. Albert J. DuBois, rector of St. Agnes' Church, Washington, was the celebrant, and the Rev. Merrill Yoh, rector of Grace Church, Alexandria, the master of ceremonies. The sermon, on the power of the Christian Faith to meet the needs of the world today, was delivered by the Rt. Rev. Harold M. Sawyer, Bishop of Erie.

Four Colleges Service

For the first time in their history four colleges related to the Protestant Episcopal Church united to hold

The Cathedral Age

a service of morning prayer in Washington Cathedral on the last Sunday of November. Arrangements were made by student and alumni groups with the cooperation of the Bishop of Washington and the Dean of the Cathedral.

Welcoming the schools to the Cathedral, Dean Suter said, "Washington Cathedral is most happy to welcome today representatives of four colleges closely associated in their forming and traditions with the Episcopal Church—Hobart, Trinity, Kenyon, and the University of the South. Our service this morning is in recognition of the emphasis which our Communion has always placed upon teaching, and also bears witness to the place which religion must take in any well rounded scheme of education."

The sermon was delivered by the Very Rev. Robert McC. Hatch, dean of the Cathedral Church of St. John, Wilmington, Delaware. President George Keith Funston of Trinity, Chaplain Early Poindexter of Sewanee, President Gordon Keith Chalmers of Kenyon, and Acting-President Walter H. Durfee, Dean of Hobart, took part in the service. Alumni and student representatives of each of the participating colleges entered the Cathedral in procession, and were seated in the Great Choir.

Petit Point Pictures Presented

Two most unusual pictures have been presented to Washington Cathedral by Miss Mary L. White of Annapolis, a greatniece of the artists. Believed to have been done in Washington in the 1850's, the pictures are executed entirely in petit point, but so fine is the workmanship and so perfect the coloring, that an observer has difficulty in believing he is not looking at an oil painting. The larger picture is titled "Joseph Presenting His Father to Pharaoh." It is the work of Eliza Worsley, 1817-1909, and is given in her memory, as the smaller, "Christ Walking on the Water," is given in memory of its creator, Frances Worsley, 1819-1898.

These two women were the daughters of a John Worsley, an Englishman who settled in Loudoun County, Virginia. A family legend recounts that his mother, grandmother of the artists, had two suitors and could not decide which to accept. Unable to make a decision, she left it to them. On an appointed day, whichever arrived to call first, she would marry. Accordingly she became the wife of John Worsley. He died before the birth of her second son and later the discarded suitor became her second husband. There were

two daughters by this marriage, one of them being the grandmother of Charles C. Glover, whose long association with Washington Cathedral began with the inception of the idea of a great cathedral church in the Nation's Capital. In Miss White's words to Dean Suter, "It is singularly appropriate that these pieces of petit point should find a home in the Cathedral where Charles Glover gave such devoted service."

Of the great aunts in whose memory the pictures are given and whose work they are, Miss White writes, "In close to eighty years these two sisters were never separated and they lived closer to God than anyone I have ever known. For years they read the Bible through every year. They attended every church service, contributed to every charity, and never turned a deaf ear to any case of need. I am most happy to know their work is where they would be glad to have it."

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New N. C. S. Alumnae President

WE salute with pride Maria Williams Sheerin '21, the newly elected president of the National Cathedral School Alumnae Association. Mrs. Sheerin comes to this position with a diversified background of experience which will serve her in good stead as the leader of the more than 1,300 living graduates of the school. Maria Sheerin has always been an interested and active alumna, and it is entirely fitting that she is to be the association's president during the period of planning for the Golden Anniversary celebration of the school in 1950.

Born in Richmond, Virginia, the daughter of Lewis C. and Maria Ward Williams, she was educated there before she entered N. C. S. She made her debut in Richmond in 1922 and for three years did social service

work with the Diocese of Virginia. In January, 1925, she married the Rev. Dr. Charles W. Sheerin, now rector of the Church of the Epiphany in Washington.


As a rector's wife she has lived in various communities in Texas, Tennessee, and Virginia, and in New York City at the time Dr. Sheerin was serving as vice-president of the National Council. In February, 1942, the Sheerins moved to Washington. Mrs. Sheerin immediately began to serve on the boards of several of the social service agencies in the city and as a volunteer with the Traveler's Aid Society. She is an active member of the Junior League of Washington. At present she is the chairman of the social relations committee of the Woman's Auxiliary of the Diocese.

Dr. and Mrs. Sheerin have three children. Charles W. Jr. is an instructor at Groton, having returned there from his war service. Maria Ward is attending Stephens College in Columbia, Missouri, and Betsey Lewis is going to school in Washington.

For some time Mrs. Sheerin has wanted to write a book on the experiences of a rector's wife. It is to be hoped that this ambition will be fulfilled, as well as all her plans for the increasingly useful service of the alumnae of the National Cathedral School.




Mrs. Charles W. Sheerin




VESTMENTS

AND



HANGINGS



OUTFITTERS TO THE CHURCH AND CLERGY

CASSOCKS—CLERICAL SUITS—ROBES
SURPLICES—STOLES—RABATS
CHOIR VESTMENTS
COMMUNION VESSELS—ALTAR APPOINTMENTS

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Notes from the Editor's Desk

Dorothy Pillsbury, author of "Church of the Little Island," has made frequent interesting contributions to THE AGE. We asked her if it would be possible to obtain a picture taken inside the old church described in her article, preferably one made during the Christmas service. She scoured New Mexico in her effort to comply with this request, but the answer was to be expected: pictures of the service have never been made as photographing an act of worship is considered, if not a profanation, at least a distraction. Although a few exceptions have been considered justifiable, Washington Cathedral authorities feel the same way about photographing a service, which makes us feel slightly apologetic to have asked Miss Pillsbury for such a picture in the first place.

* * *

The article on "English Village Churches" by Arthur Turner first appeared in the British publication, *London Calling*. Arrangements for its use by THE AGE were made by the British Information Services, New York office.

* * *

The magnificent view of the North Transept, used as the frontispiece, was made by Mr. Harry B. Shaw of Washington, president of the National Photographic Society. It is one of four beautiful pictures which he had mounted and presented to the Cathedral as an expression of the society's gratitude for receiving permission to make photographs in the building during a meeting last spring.

* * *

The Rev. Benjamin R. Priest, author of the article on the work of the Episcopal Service for Youth, more familiarly known as the Church Mission of Help, has long been associated with the work of this organization. Although presently rector of the Church of St. Michael and All Angels in Cincinnati, he is a member of the National Spiritual Work Committee of Church Mission of Help, a member of the board of the local mission, and a former chaplain of the Philadelphia Mission. His article was written particularly for THE AGE and is, we hope, the first of several to be published on the work of various Church foundations and organizations.

* * *

Annielouise Bliss Warren (Mrs. Charles), for many years president of All Hallows Guild, is qualified by years of faithful association with the Bishop's Garden to write the carefully descriptive article on some of its stone memorials which appears on page 16. THE AGE is honored by being able to claim her as one of its authors.

MISS YOUNG RESIGNS

Miss Helen A. Young of the Cathedral staff resigned in November, to the regret of her host of friends here on Mount Saint Alban. Miss Young, a native of Florida, began work at Washington Cathedral the summer of 1907 in response to a call from Canon Bratenahl for assistance in the preparation of the great service held in connection with the placing of the Foundation Stone. Her work as a salaried member of the Cathedral staff began on All Saints' Day, November 1, 1907.

For forty years Miss Young has served the Cathedral in many important positions, with both marked efficiency and continuous devotion. It will be of interest to recall a few of the many ways whereby Miss Young has contributed to the development of the Cathedral project and the furtherance of its ministry as a House of Prayer for all People. For five years she was Cathedral secretary and purchasing agent. As the Cathedral fabric enlarged and services of worship became more numerous Miss Young was appointed to the department of worship, there to assist the dean and clergy in the preparation of services of regular and special worship. When it was considered expedient that a canon precentor be secured for the Cathedral, Miss Young became Cathedral archivist, registrar, and acting custodian of Cathedral gifts.

Better, perhaps, than anyone else, Miss Young knows the history of Washington Cathedral, for she worked for it during the administration of every dean the Cathedral has had. Her fund of Cathedral knowledge is immense and to all who have asked her for information, she has given it correctly and graciously. In a real sense Miss Young's life, together with the lives of others, has been woven into the fabric, tradition, and unfolding service of this Cathedral. Her retirement is well earned and all bespeak for her many years of health and enjoyment.

George J. Cleaveland

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Church of the Little Island

(Continued from page 15)

glo" cowboys in bright woolen shirts and neckerchiefs buzz a fervent bass. Three races unite in honor of the Christ Child.

In the rear of the church, high in a hand carved choir loft, the women of Isleta sit wrapped in their bright shawls. Many of them hold a sleeping baby in their arms. Along the top of the wooden railing about the choir loft flares a row of lighted candles. Their light falls on the benign faces of the women as they intone with great skill the old, old music of the church. The dim ancient place is flooded with their voices and the voices of Spanish ranchers and "Anglo" cowboys.

"Feliz Navidad" is the soft-voiced greeting as the candles go out and three races return to their homes under the big New Mexican stars.

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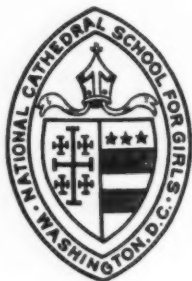
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MOUNT SAINT ALBAN

WASHINGTON 16, D. C.

Science Seeks the Star

(Continued from page 9)

might have attracted the attention of the Magi, but the extremely transitory nature of these heavenly bodies makes it difficult to relate a meteor to the Biblical account.

Venus. The Wise Men had certainly observed this planet many, many times, but the theory has been advanced that, because they were so eagerly looking for a sign, the brilliance of this near neighbor may have taken on new significance.

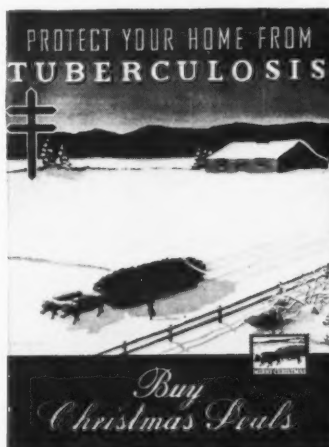
Comet. Comets have often been interpreted as omens, sometimes evil, sometimes favorable. Occasionally one is visible for weeks or months, moving slowly and majestically across the sky. A comet with a conspicuous tail might well appear to be directing observers to some faraway place. To make this theory convincing, there is the fact that a comet is known to have been observed from February until April in the year 4 B.C. Could this have been the sign which led to the Manger of Bethlehem?

Planetary Conjunction. In Mr. Coles' opinion the most interesting theory relates the Star of Bethlehem to an unusual configuration of planets, an occurrence which even today attracts widespread attention and amazement. The origin of this theory is associated with the seventeenth century German, Johann Kepler, who on December 17, 1603, observed Jupiter and Saturn in close conjunction, and in the fall of the following year, when they were still close to each other, saw Mars pass first Saturn and then Jupiter. This grouping of the planets was new to Kepler and he set out to discover how frequently it could occur. His calculations showed that Jupiter, Saturn, and Mars had figured in a similar grouping in 7 and 6 B.C. Verifying his findings, the gears of a planetarium can be turned back to show the planets in the positions they occupied nearly 2,000 years ago. As Kepler observed, this retrogression at first causes the planets to separate for a time, but as 6 B.C. approaches, they come together to form a triangle. Obviously, such a configuration is not a star, such as the Wise Men reported. It is nevertheless possible that they, seeing this unusual grouping, interpreted it as the sign they sought, and used the word *star* in the same manner in which the planet Venus is referred to as the morning or evening *star*.

It is this latter theory upon which is based the Christmas show at the Hayden Planetarium. The lights go out and the walls of the domed room disappear. Even the air, by some trick of the imagination, seems to be outdoor air. As the full panorama of the heavens arches above, the observer feels he has been transported to a high hill from which the whole vast beauty of the heavens is visible. Ordinarily, in this planetarium, the skyline of New York City, accurately depicted in silhouette, appears on the horizon. At Christmas time, as the reproduction of the skies which appeared over Bethlehem two centuries ago, glows overhead, a model of the ancient town is shown on the horizon, and above it, the three planets swing into the conjunction which may have been "the everlasting light."

It is possible that the historians may discover the actual date of Christ's birth. It is possible, too, but certainly not at all probable, that the astronomers may one day find an irrefutable, scientific explanation of what the Wise Men saw. And if they do? It will not be important. For science has never yet been able to destroy the things of the spirit and in the Star of Bethlehem mankind long ago found the symbol of the light which will guide him to God's Kingdom.

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee."



English Village Churches

(Continued from page 12)

of the customs were allowed to lapse. Some singular discoveries were made during the inquiry. At Drayton Beauchamp the villagers considered that an old bequest entitled them to visit the rectory on December 26 and demand bread, cheese, and ale from the rector. A similar custom was found to be observed at Cumnor, where the villagers expected to receive food and drink after the evening service on Christmas Day. The official inquiry failed to disclose any legal basis for these particular Yuletide customs of the village churches, but where legality could be proved by the parishioners, the observances were allowed to continue.

There are churches, too, where special bell-ringing customs mark the coming of Christmas. The "Devil's Knell" is rung at some places, to "ring out" Evil. The bell is tolled once for each year that has passed since the Nativity, so this year the number of tolls will be 1,947.

HERB CHARTS

The Cottage Herb Shop authorities wish to advise those who have placed orders for the new Herb Chart that, due to unforeseen delays, orders will not be supplied until shortly after Christmas.



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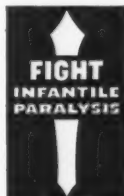
Service for Youth

(Continued from page 19)

by a board of Church people and every branch has a chaplain. The religious needs of persons in search of help are ministered to all along the line. Not only that, but the whole atmosphere pervading a Church agency is one which inspires confidence and the assurance of something more than merely professional interest. In such an atmosphere many a wound has begun to heal even before the medicines have been applied.

So it was with the group of girls with Barbara at Church Mission of Help. Each one of them was finding sympathy, understanding and people who were genuinely interested in *her*. A worker will listen sympathetically to the stories of Barbara and her father. Another will talk to Helen and her parents, trying to resolve the conflict between the old world and the new. The others will find that there will be no stinting of time or effort

in a sincere endeavor to help them straighten out their problems. The vision of Father Huntington has been caught by others who will do all in their power to help the Barbara's, the Helen's and the multitude of others. They will be helped to live happy and useful lives. We know that not only this group of girls who otherwise would be facing the prospect of an empty and dismal Christmas, but any young person who comes for help on any day during the year, will have the loving and skilled help and guidance Episcopal Service for Youth is able and anxious to give.



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Washington Cathedral

MOUNT SAINT ALBAN

WASHINGTON 16, D. C.

Christ, the Foundation

(Continued from page 7)

the pressing problems of our day and generation—mainly problems of human relationship.

Let us consider these briefly:

(1) *To preach Christ with power* was from the first a basic purpose of this Cathedral. The Cathedral pulpit and the open-air amphitheatre, especially with their accompaniments of great music and the radio, supply a forum of unsurpassed significance for the successors of St. Paul, St. Chrysostom, John Wesley, and Phillips Brooks, whenever they appear. This has become doubly true since the establishment of our College of Preachers. The combination of the Cathedral at the Nation's Capital and the College is an ideal one for the development of the prophetic talent and for making it effective, especially among the younger generation. I hope that the time will come when some order of preachers may develop here which will do in our communion something like what the Paulist Fathers do in the Roman Catholic Church, and that means will be forthcoming for the regular broadcasting of our Sunday services. We should also supplement the spoken word by the printed word through a notable Cathedral Press and more adequate library services. And the basis of all our preaching and teaching must be Jesus as the Christ, the Messiah, and the conversion of the world to His spiritual leadership. This alone seems adequate to meet the world's pressing needs by overcoming industrial, international, interracial, and interfaith frictions and hatreds by the gospel of love.

(2) *To advance the ecumenical movement.* Thanks to the Oxford and Edinburgh conferences of 1937; to the life work of the late Reverend William Adams Brown, a Presbyterian, and John R. Mott, a Methodist, both long and active members of our Cathedral Council; to the pressing need for the Christian forces to make a more united impact on the distraught world of today; and other factors, a highly significant ecumenical movement has been developed. The Cathedral has done something to advance this by welcoming to its pulpit many outstanding preachers of other communions; by never turning away from its altar rail a believer in Christ of whatever name; by holding great interdenominational services; by arranging many conferences of representatives of different communions; and by trying to relate unchurched or inactive Cathedral visitors and pilgrims to parish churches of their own denomination or choice. These are beginnings for which we can be thankful, but we must develop such forms of service, going forward

and not backward. We must be tremendously interested in what is symbolized in the title of one of Bishop Satterlee's best known books, *Christ and the Church*, realizing that our Lord aimed at a single body of followers who should recognize Him as their head. We must by word and even more by deed, proclaim here that our first loyalty, whatever be our church connection, should not be to Luther, or St. Thomas Aquinas, or Cranmer, or John Knox, or any other noble man, but to Jesus Christ Himself, and that we are untrue to Him if we allow petty theological or ecclesiastical differences to prevent us uniting in the Christian fellowship which He planned and in the united Christian work which His cause demands.

INSPIRATION FROM OTHERS

We have done well to show our sympathy with the heartening work of the Federal Council of Churches of Christ, but we must go further in the interest of the ecumenical ideal. We should realize frankly that in spite of the glorious inheritance of our branch of the Church we could profit greatly by more of the "zeal for souls" of our Methodist friends; of the stress on individual conviction of the Baptists; of the ideal of one world-wide church and regular church attendance of the Roman Catholics; of the importance of lay responsibility of the Presbyterians, as shown especially through the office of elder; of the need of education and liberal scholarship of the Congregationalists; and of the importance of quiet meditation and of interest in social welfare of the Quakers. And so on. We must aim to unite with these and other Christian churches in forming the comprehensive church of the future, with "Christ the same yesterday, today, and forever," as the foundation, although different emphases in worship may be allowed, and the interpretations of Him may differ somewhat from time to time, with each age making a fresh application of His ideals and teachings. The church of the future can also learn much from the Jewish faith, partly because it was the background of the religion of Jesus of Nazareth, and its Psalms and other books are of lasting spiritual value; and partly because the prophetic teaching of the unity and majesty of God, and of the supreme duty of observing His moral law were never more needed than today.

The Cathedral has gone a good way in forty years in advancing this ideal, but I shall be disappointed if we do not take more definite steps forward in the next forty years than we have in the last forty. We must now work more constructively towards organic unity. Our Church has shown itself able to make noble pronouncements on

the subject, but when it comes to action involving recognition of other groups within the Church universal as equally valid Christians, we hesitate and hold back. This, then, is the second field in which we may hope to see Washington Cathedral building squarely on Christ with His ideal of one fold and one shepherd.

(3) *To help build our human relations in these United States and in all international matters more squarely on the spirit of Christ.* We need a point of reference to which we can bring the problems of India, of Africa, of Palestine, of our own nation, and the only adequate point I know of is the revelation of God's will for men in and through Jesus Christ, His teachings, life, sacrificial death, and resurrection. We must realize that the Christian Church has a responsibility not only for the spiritual and moral welfare of individuals, but also for that of society, and that the welfare of the individual and of society are mutually related. When problems face the world such as those of interracial justice and cooperation, international understanding and good will, industrial peace and fairness, temperance, the marriage tie, and decent housing conditions for low-income groups, we simply must be heard as a Christian Church. We need not go into the details of legislative policies to be developed by statesmen, but our moral and spiritual backing for wise movements to bring God's Kingdom of peace, good will, and justice to all men, is clearly a duty.

In these three ways, then, through preaching the Gospel of Christ, through advancing the oneness of Christ's Church, and through bringing about more completely the Kingdom of Christ in the world, we have a special responsibility at this strategically placed Cathedral.

As to detailed Cathedral policy for the future, I would not wish to predict or even if I could, to control. I would only hope that two considerations always be borne in mind. The first is represented by those fine words in the Preface of our Book of Common Prayer, that we should go on in our search for truth and righteousness, "seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established." The second point is even more important—that the decisions of those in control as the years pass be always based on what they believe to be the mind of Christ.

Let us then always be true to our text as we go forward courageously facing the problems of the Church, the nation, the world, and of our own individual Christian lives. "Other foundation can no man lay than that is laid, which is Jesus Christ."

A Christmas Appeal

(Continued from page 22)

self will be in the tradition of the Magi. They are still known as Wise Men because they made a Christmas Gift to Our Lord. While statesmen wrangle and conventions bicker let us concentrate on a single and convincing witness to the harmonizing power of belief in Almighty God. Each of us, to the extent of his ability, may be an effective instrument in bringing order out of chaos.

"He that hath ears to hear—let him hear."

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